

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTHS MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,047.—VOL. XL.

[Registered as]

SATURDAY, APRIL 3, 1920.

[a Newspaper.]

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No. 3.

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NOTES BY THE WAY.

Neither in the New Testament, nor in the writings of the apostolic Fathers, is there any indication of the observance of Easter. The early Christians, we believe, continued the observance of the established Jewish festivals, although in a new spirit, as commemorating events which had been thus foreshadowed. The original idea in the Easter festival which, of course, dates back centuries before the Christian era, was the celebration of the dawn of a new year—the end of the reign of winter, the coming of spring. Thus, the sacred fire in the Roman temple of Vesta was kindled on the 1st March, the beginning of the Roman year; and the Celts had their Beltane fire at this period. The subject is one that has lent itself to all kinds of interpretations, sacred and secular, and we have been struck by the ingenuity of some of the theories. For us the symbolism is sufficient, however it may have been derived. Holding with Emerson, that the whole world is an omen and a sign, we can see that even many things despised as heathen may reflect the spirit behind all phenomena. Between Easter as a Pagan festival celebrating the renewal of life in Nature, and Easter as a movable feast of the Church to signalise the rising of Christ from the dead, there may seem to be a wide gap. But the difference is more apparent than real when we regard the symbolism of the matter. Spiritualism reconciles the two views, giving to the dead letter of forms and rites a living meaning.

There is an oft-told story of a prisoner charged with theft, who, when the prosecuting lawyer announced that he would call three witnesses who had seen the offence committed, retorted that he could call fifty who could testify that they had not seen it. We once laughed at this story, but it seems we ought not to do so. Because this is really a solemn and serious statement of the Rationalist position. A Rationalistic judge would have to take into account the testimony of the witnesses who were not there. We were led into these reflections by a perusal of the "Literary Guide" for April. We are no strangers to that journal which, on its purely literary side, we have often read with interest. In its present issue we note that it is still occupied in exposing the "folies and frauds of Christianity," as well as the "folies and frauds" of Spiritualism. It must be a hard task to convince the world that any religion or movement consists wholly of folies and frauds. It is clear that if we had to become a Rationalist, too, we should have to disregard all the experiences and conclusions of all those who have investigated our subject and, after

many years, recorded their considered verdicts. We should also have to set aside as worthless all our own many years of investigation, experience and hard thinking. And all in favour of what? The preconceptions, prejudices and opinions of the witnesses who were not there—who saw nothing and experienced nothing. And this is Rationalism—the religion of Reason! "Havers!" as the Scotsman says when he listens to an absurdity. It is a great day when even the "facts and figures" turn round on Gradgrind, and the logician is confuted with his own logic.

Press cuttings lie round in hundreds, some of them containing attacks so mendacious that their writers would seem to be in Scriptural phrase possessed of "lying spirits." There is very little that is really worth any serious attention, even if we had the space to notice them all. In the "Guardian" of the 19th ult., we note a letter from "Nemo" who, referring to the dwindling congregations of the Churches, remarks:—

Doubtless a wave of materialism is passing over the world, and it will need a wave of true Spiritualism to counteract it. And he recommends an attitude of "keen, unprejudiced, hopeful, watchful, prayerful expectancy," a piece of advice we can cordially endorse. Then we may note Dr. Stuart Holden's attitude in a sermon on "Modern Spiritualism" at St. Paul's Church, Portman Square, on a recent Sunday, when, in regard to the state of the dead, he instructed his hearers that the Scriptures taught that they are "in a place of profound slumber, to be aroused at the coming of the Lord Jesus." Against this we may place the Bishop of London's statements in Hyde Park in July last, when he expressed his belief in spirit return, and said that those who had passed over were the same five minutes after death as they were before. We are constrained to ask which statement the uninstructed layman who relies on his ministers is expected to believe.

MISS MARIE CORELLI AND PSYCHIC EVIDENCE.

LORD TENNYSON'S CLAIRAUDIENCE.

Many of your readers have doubtless perused Marie Corelli's outburst in the "Daily Telegraph" (March 23rd). This clever lady gives vent to a column of abuse: abuse which descends on everybody in general and Spiritualists in particular.

I leave criticism to the many able writers who fill your inspiring journal. Personally, I feel ten times the contumely well worth while, in return for the information regarding our great poet Tennyson.

Miss Corelli quotes from Lord Tennyson's life of his father. We know the Victorian genius was much interested in Spiritualism, but I, for one, learn for the first time that he was actually clairaudient. It seems that after his brother Charles's death, he was "hearing perpetual ghostly voices."

The son, greatly perturbed, carried his father off to Venice. Apparently a sufficient number of steamers and trains "did in effect restore his health and silence the ghosts."

I wonder! Or was it that a long tête-à-tête with his son taught him at the eleventh hour that speech is silver, but silence is golden?

LOUISE BERENS.

In a moral universe it is safer to trust man's hopes than his fears. Any thought of God, of His government and the future of His children, that is not full of courage and promise, even as the morning is full of light, as the sun is full of warmth, as August is full of flowers and fruit, that view is imperfect, untrue, and false to the Divine Being and Government.—NEWELL DWIGHT HILLS.

SPIRITUALISM AND SCIENCE.

VI.—THE UNCONSCIOUS MIND IN MAN. (ii.)

BY STANLEY DE BRATH.

Telepathy.—In 1889 the Society for Psychical Research appointed a committee, under the chairmanship of the late Professor Henry Sidgwick, to make a census of "Hallucinations," as all post-mortem appearances were considered to be. Seventeen thousand persons replied. Rather more than two thousand answers were affirmative, and careful enquiries elicited that of the total number, 381 apparitions of persons living at the moment (or not more than twelve hours dead) had been recognised by the percipients; and that, of these, eighty were said to have been experienced within twelve hours of death. Stringently sceptical tests reduced the 80 to 30 irrefragable cases; and a strict application of mathematical laws showed that even on this reduced basis, the cases of apparition were 440 times more numerous than they should have been in the absence of any causal relation between the death and the apparition. It is probable that at least as many out of the 50 cases not taken into calculation were as veridical as those admitted as irrefragably valid. If that be so the figure of 440 should be 880.

The full force of this mathematical demonstration will perhaps not be recognised by non-mathematical readers; but in reality it is the very strongest proof for the existence of the telepathic faculty. It is borne out by hundreds of cases, of which M. Camille Flammarion has collected 346 in his book, "L'Inconnu."

That is what is meant by "Telepathy," a word often very loosely applied to various phenomena, as well as to thought-transference. It really means the faculty by which some event happening at a distance is perceived, or thought is transferred from one mind to another at a distance. Flammarion sums up his conclusions drawn from the analysis of these cases as under:—

1. The soul exists as a real being independently of the body:
2. It is gifted with faculties still unknown to science:
3. It can act and perceive at a distance without the intermediary of the senses:
4. Future events are prepared in advance, determined by the causes which will bring them into realisation. The soul can sometimes perceive them.

We are, therefore, justified, on the evidence of fact, in taking telepathy as one of the faculties of the subconscious mind in Man.

Telekinesis.—This means the movement of objects without physical contact. The experiments of Dr. Crawford, D.Sc., Lecturer on Engineering in Queen's College, Belfast—to mention no other—have conclusively demonstrated the existence of this faculty. It consists in the power of certain organisms to exteriorise "psychic rods" which convey energy, rather than form (as in materialisations), and can lift heavy objects. It is unnecessary to repeat details, which are readily accessible in recent books. It will suffice to point out that even if the force exerted is directed from the Unseen, it originates in the organism of the medium; and as the latter is not conscious of it and cannot direct it, that faculty likewise must be referred to the subconscious mind.

"*Lucidity*" is the name given to certain states which allow of the perception of events distant, not in Space only (as in telepathy), but in Time also. This perception may be of past or future time; when it is of the future it is commonly called "prophecy." Without referring to the prophetic Scriptures, some of which were certainly in existence long prior to their fulfilment, there are many modern instances of this power. For instance: I, myself, saw in 1870, in the "Revelations" of a French nun, printed at least ten years before, a prophecy that the Emperor Napoleon III. would reign fifteen years and nine months. Now, the *coup d'état* was on December 2nd, 1854, and the surrender at Sedan was on September 2nd, 1870.

In "Blackwood's Magazine" for August, 1910, Colonel Percy Machell, C.M.G., Inspector-General of the Egyptian Coastguard Department, gives the prophecies of Sheik Hassan El Merghani, who foretold some twenty years previously, the Mahdist revolt and its suppression, with many details, even the exact place and the issue of the battle of Omdurman being indicated.

In the "Annales des Sciences Psychiques" there is a report of the minute examination into the Sonrel predictions (given in 1868), of the wars of 1870 and 1914. It gives precise and true details of the general course of both wars.

These cases may, of course, involve communications from the Unseen; but persons who are unwilling to admit this explanation must either deny the facts altogether (which, in view of the dates, is difficult to sustain), or must refer them to the subconscious mind, involving the inference of very large extensions of its powers. "Conjuring," as an explanation, will not do here!

Psychic Photography.—The full consideration of this most remarkable of all the Spiritualist phenomena must be deferred for the present. That it occurs I have had personal experience. The plates purchased in London were ex-

posed at Crewe in November, 1919, and never lost sight of from the time of opening the packet till development was complete. On one of them there appeared a written message; on another, the face of a lady who passed over in 1913. This portrait was recognised at once by four persons who knew her well, one being her brother (a non-Spiritualist), who, on seeing the photograph unexpectedly, exclaimed, "Why, that is R., it is not merely 'like her,' it is herself. I have no portrait so good." This phenomenon, however, involves necessarily much more than the subconscious mind alone, and, therefore, neither this nor materialisation phenomena are more than mentioned in this connection.

Automatism.—Automatic writing in one form or another is now too common to need proof. The whole questions to be resolved now are: Whence does it come? and, if from the Unseen, by what conditions is it limited? That it is very severely limited is evident. Again the answers to both these questions do not fall within the immediate reference. Even if we accept the evidence for an internal source, there can be no doubt in the minds of those who have experimented in this direction that in all genuine cases the automatist is completely unconscious of what is given through his hand. In many cases the script certainly proceeds from the medium's own subconsciousness; when it does not, the impressed ideas are interpreted by that subconsciousness, so that it also must be considered a phenomenon of the subconscious mind.

In fine, then, and without appealing to "the spirits" at all, it is clear that the subconscious mind, which in all cases conducts the normal, but quite equally marvellous, operations of genesis, growth, repair, and maintenance of the body and the ordinary operations of unconscious mentation, which proceed from what we call Intuition or Instinct, shows also many degrees of supernormal power. As it has been demonstrated (Art. iv.) that in any given nation we are all very much of one blood, it follows that if these powers are not altogether extraneous, they must be latent, in germ, or in potentiality, in all of us, the only difference being that certain constitutions called mediumistic have them much more developed than others. This does not make such persons "more spiritual," nor "morbidity," nor "higher," nor "lower," than others; it only marks them out as abnormal. Beyond this it is unnecessary to go for the present.

We rest on facts. One by one the phenomena which sceptics have derided have been submitted to rigid examination and found to be true. Armchair critics who think to invalidate the facts by carping criticisms on passages in books, or by throwing doubt on long-past seances; by advancing mal-observation, fraud, coincidence, or hallucination, as explanations of this or that particular occurrence, are welcome to their theories. The facts offer them a plain issue: Are thought and all kindred faculties mere functions of the cerebral mechanism, or are they not? If it is maintained that they are, let those who hold to this thesis give experimental proof *how* one brain acts on another at a distance—*how* it can move objects without contact—*how* it can foretell events in the distant future—*how* it can impress the photographic plate with portraits of deceased persons—*how* it can convey information quite outside the experiences of the writers—and *how* it can present the materialised image of a well-known face.

When they can do this, we shall be willing to admit that thought is a product of the brain alone, that "the soul" is a mere name for the functions of life, and that human survival of death is the impossibility which Haeckel and his "rationalist" followers maintain it to be.

We say, however, that these phenomena prove the existence of that subconscious mind which modern psychology affirms on many other grounds than the supernormal faculties mentioned above. Whether this subconscious mind is the real Self of the individual, and personality the localised and limited expression of that Self; whether there is proof that this Self survives the change called death; these are matters which demand separate evidence and consideration. This is the essential part of Spiritualism, and it rests neither on professorial theories, nor on ancient records, nor on faith, nor on a few isolated phenomena, but on rational inferences from a vast body of world-wide facts.

As Flammarion says, these phenomena "confirm what we know from other sources; that the purely mechanical explanation of Nature is unsatisfactory—there is more in the universe than Matter. It is not Matter that rules the world, but a dynamic and psychic element"; i.e., *Mind* acting by *Energy*. In short, scientific Spiritualism regards the human being as body, soul, and spirit, as Intuition in all ages has perceived; but under new aspects of those familiar words. The soul is an ethereal cellular complex as the body is a material cellular complex, and the spirit—the true Self—is linked to the Divine Creative Idea. These are not three separate essences, but a correlated series of "representations" on the material, ethereal, and spiritual "planes." Consciousness depends on circumstances, but still more, on Will. The mentality which busies itself solely with the things of earth becomes of the earth earthy, and neither cares for, nor can understand the things of the spirit. But the soul and spirit are always there, as the flower is latent in the sleeping seed.

Lastly, the special quality of the subconscious mind is Morality. In animals in a state of nature it inhibits excess of all the appetites. In Man it perceives Right and Wrong. Broadly speaking, the animals obey it and man does not. Hence the allegory of the Fall, which is false as history, and true as symbolism.

THE LESSON OF EASTERTIDE.

CHANGED VIEWS OF LIFE, AND HOW PSYCHIC SCIENCE HAS AFFECTED THEM.

BY ELLIS T. POWELL, LL.B., D.Sc.

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"—Job. xi. 7.

The last twenty or thirty years have completely transformed the relations of Religion and Science. Within easy memory the twain were regarded as irreconcilable antagonists. In 1920 it would be no great exaggeration to affirm that Religion and Science have become synonymous terms. If science concerned itself only with the things of the spirit, we might say that religion was science, and science religion. But even if we cannot go quite so far, we can accept gladly and wholeheartedly the dictum of the inimitable Bagshot, that "the modern positive and scientific world has a sense of mystery which was altogether lacking in the ancient and medieval world, and which is akin to the mysticism of the East. The scientific age is that which has the measure of its own ignorance."

The change is marvellous, when we recollect that only the other day we were being told by materialists that there was no mystery at all. When one law of Nature after another stood revealed by scientific research, and when finally the great Darwinian hypothesis seemed to crown the structure of penetrating investigation, it was conjectured that we should soon know everything. What with embryology, geology, astronomy, spectrum analysis, the sciences of magnetism and electricity, and the achievements of the microscope and telescope, the age of omniscience seemed imminent. A few more strides, and the microscope would penetrate the obscurest beginnings of life. Then we should find that God was simply a phantasm of the mind, religion an old wives' fable, and the soul a thing easily dissected out of the possibility of existence. One speculation was piled upon another, in the assurance that the world and all its phenomena—physical, intellectual, and spiritual—were reducible to terms of matter, and as such, susceptible of final and unimpeachable analysis.

And now the first minds in science would express themselves in Bagshot's words. Life still remains an unravelled mystery, in spite of the best that modern biological scrutiny has achieved. "The origin of living matter," says Mr. H. W. Conn, "is shrouded in as great obscurity as ever. We must admit that the disclosures of the modern microscope have complicated rather than simplified this problem. While a few years ago chemists and biologists were eagerly expecting to discover a method of manufacturing a bit of living matter by artificial means, that hope has now been practically abandoned. The task is apparently hopeless." Not for nothing had Job's friend watched the circling Pleiades, and seen Orion rise in stately glory season after season. Not for nothing was the conviction forced upon him that behind this beauty there was Mind eternal and inscrutable. And his triumphant challenge comes ringing down the ages, to be justified by the recovered reverence of a science which, thirty years ago, imagined itself to have grasped the master key to all the secrets of the Universe.

The change came in the very hour of acutest need. If the hurricane of Armageddon had burst upon a people sitting disconsolate in the muck of sheer materialism, humanity might well have deemed itself the pariah of the Universe. It could have uttered nothing better than the despairing cry of stark agnosticism—"O God, if there be a God, save my soul, if I have a soul." What has happened is very different. The frontiers of knowledge have been thrust forward into what was once the dim unknown—but our stand upon the summit of this new Pisgah has only revealed fresh lands of Promise. They are gloriously beautiful, but as distant for the time as the prospect from

"sea-girt Populonia,
Whose sentinels descry
Sardinia's snowy mountain tops
Fringing the southern sky."

Faith has not been wholly displaced by sight. We must still believe that

"God moves in a mysterious way,
His wonders to perform"—

though the veil of mystery has been lifted far enough for us to understand that His beneficent plans may be formulated, and made known to His superhuman coadjutors, thousands—aye, millions—of years ahead of the terrestrial events which shape for their realisation. But the apparent slowness and deviousness of the processes, though it remains in large degree incomprehensible, is illuminated by the searchlights of scientific suggestion. For example, science has told us of the countless aeons required to transform the cosmic dust of fathomless space into the rocks of the whizzing planet which is our home. And, therefore, as Erskine of Linlathen said, "We may be allowed to trust that He Who has taken untold ages for the formation of a bit of old red sandstone, may not be limited to threescore years and ten for the perfecting of a human spirit." In truth, we are privileged to co-operate in the formative work by turning scientists ourselves—aye, even the humblest of us. For what is a scientist after all? The author of the "New Knowledge," expounding the latest and most brilliant discoveries, says that a

scientist is "one who sends his soul into the invisible, for that in good truth is what every experimenter literally does." And is it not what every worshipper literally does, when at each recurring Eastertide he joins that tryst of spirit with Spirit which we call the Eucharist?

And, finally, if we ask what is responsible for this change, if we enquire what has deepened man's reverence, broadened his hope, and strengthened his aspiration, the answer must be—Psychic Science. It has given him a scientific assurance of the Life Beyond, such as never in all his history he had possessed. That is to say, it has altered the focus of his intellect, and ennobled his outlook upon existence. He feels that he is a co-operator, not an "outsider." He is trusted with some of the secrets of the cosmic machinery, and no longer sees it whirling in apparent arbitrariness, or, at all events, for a purpose beyond his furthest vision. Man knows that he—himself, and not another—is destined to survive, and that there is an ever-increasing presumption not only of survival, but of immortality. And, therefore, for the Psychic Researcher, Easter is the most pregnant festival of the whole Christian year. It recalls the triumphant Experiment of the greatest Psychic of all time, the Resurrection, which is now a demonstrated scientific fact. In its celebration at the time of spring it typifies the re-awakening of Nature from its winter sleep, its resumption of upward movement upon the far-extending evolutionary pathway. In its still deeper meaning it portends that distant, mysterious and eternal Eastertide, away down the ages, towards which all life is pressing with incessant struggle, as to a consummation dimly-visionsed afar off, and of splendour incomprehensible to intellects as yet imprisoned within the walls of the five senses.

PSYCHIC PHOTOGRAPHY.

This phenomenon affords to some minds more convincing proof than any other of the reality of spirit control, because, if carried out with rigid scientific accuracy, it eliminates all possibility of action by the subconscious mind alone. If substantiated by an authoritative committee it would convince men of weight in the scientific world that there really is action by discarnate minds. But on this point I agree entirely with a scientific correspondent who writes to me—"The tests which have been carried out are all tests by private persons whose good faith may be, and probably is, perfect; but their results can be satisfactory only to those who have seen them—necessarily a small body. Until the mediums who claim this power have submitted to studies of this branch of research conducted in London or Paris with all the rigour of the experimental method, everything that they produce will be open to question."

Unfortunately, mediums do not realise this. They think that their honesty is suspected, and do not understand that if they really are honest (as, personally, I do not doubt), and if they really are conscious of their responsibility as agents for the Unseen, in giving proof, not to some little coterie, but to the world, they would hail the opportunity of giving the same absolute verification as the medium "Eva" has given of materialisations, which are now no longer denied by any who are conversant with the facts. They do not understand the difference between convincing a few individuals and affording proofs which cannot be disregarded by the scientific world.

At the present day the scientific method alone carries wide-spread conviction. Arguments *pro* and *con* are always inconclusive. The materialistic science which has dominated Europe has gained its great authority by rigorous attention to physical facts, and the respect that exact induction has inspired. Now that the supernormal facts have also been admitted within the purview of science, it is nothing less than disastrous that under one excuse or another—private convenience, personal interests, or the reluctance of vanity to submit to test conditions—those who have the power should deny the opportunity for examination of the phenomenon in all its bearings, especially when fully adequate compensation is given for the time and trouble involved.

There are some who have been disgusted by the rudeness and overbearing manners of one or two "scientists," and say they will meet no more scientific men; that they do not care whether such be convinced or not. Well, if they take this attitude they fail in their duty to their own gift. Much patience is required on both sides.

V. C. D.

COMING EVENTS.

(FOR DETAILS SEE ADVTs.)

April 13th.—Miss Scatterd, 6, Queen Square, 7.30 p.m.

"QUALITY IN LIFE," by Percy J. Smith (John M. Watkins, 3/6 net) is a book to take up when the mind is quite undistracted—a book to muse over at leisure in some quiet country nook. It has an outward look on nature and life, and an inward look on the deep emotions, the wonderings and aspirations of the human soul. By "quality in life" the author means "that enrichment of existence which is born of a full inflowing and outpouring of consciousness." We all need such enrichment. "Getting and spending, we lay waste our powers."

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6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

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SIR WILLIAM CROOKES AND SPIRIT COMMUNICATION.

Mr. McCabe's statement at the Queen's Hall debate that Sir William Crookes had said that he had never found any proof whatever of spirit return has naturally exercised the minds of many people unfamiliar alike with the facts of the matter and with Rationalistic methods.

First, as to Mr. McCabe's statement, here are the facts. On August 1st, 1874, Sir William Crookes wrote to a Madame B., St. Petersburg, on the question of fixing the identity of a deceased person, and in the course of this letter he said:—

"... I have most earnestly desired to get the one proof you seek—the proof that the dead can return and communicate. I have never once had satisfactory proof that this is the case. . . . All I am satisfied of is that there exist invisible intelligent beings who *profess* to be spirits of deceased people, but the proofs which I require I have never yet had; although I am willing to admit that many of my friends declare that they have actually received the desired proofs, and I, myself, have been very close to conviction several times."

The entire letter is quoted in *LIGHT* of May 12th, 1900. We draw especial attention to the fact that it was written in 1874, although we can hardly hope that all of our opponents will take notice of that fact in any public statement on the subject. We know the methods of some of them too well, unhappily.

When Mr. McCabe made the statement, we saw at once that whatever Sir William Crookes may have said or written on the subject would have been over-ridden by his last public statement over his own name, which appeared in *LIGHT* of December 9th, 1916, which we give here:—

"Responding to your invitation, I have no objection to re-affirm my position on the subject of what are known as psychical phenomena, and to state once more, as I stated in my presidential address to the British Association in 1898, that in regard to the investigations first entered upon by me more than forty years ago, I adhere to my published statements, and have nothing to retract. That I have not hitherto considered it necessary to commit myself to any generalisation upon the facts to which I have drawn attention does not in any way invalidate my testimony regarding the facts themselves. In my opinion, they substantiate the claims which have been made for them by several of my colleagues and friends in the Society for Psychical Research, viz., that they point to the existence of another order of human life continuous with this, and demonstrate the possibility in certain circumstances of communication between this world and the next."

"WILLIAM CROOKES."

"November 28th, 1916."

Mr. McCabe and those who think with him may draw what comfort from these statements they can. We need not enlarge upon them. They speak for themselves. We may only point out in anticipation of any superficial criticism, that Sir William Crookes could not retract the original statement, for doubtless it was the case that on August 1st, 1874, he had only evidence of the existence of *invisible intelligent beings*, but no proof that they were the spirits of deceased people. He could only have retracted the statement if he had been rash enough to declare that they were *not* the spirits of deceased persons. And Sir William Crookes was never rash. He was far more cautious than the most rationalistic Rationalists.

Litera scripta manet. There is nothing more to say.

"PIGS IN CLOVER": A STUDY IN STRATEGY.

By THE REV. ELLIS G. ROBERTS, M.A. (Oxon.).

PART I.

"Surtout point de zèle."—TALLEYRAND.

Many readers of *LIGHT* may remember the pastime to which I owe the superscription of this humble article. It was played with a glass-fronted box divided by partitions into a kind of maze, through which were scattered several little glass balls. The object of the player was, by judicious tiltings of the box, to bring the balls into a pen or compartment in the middle. The task required much delicacy of manipulation, and very considerable patience. The game was dignified with the appellation of "Pigs in Clover."

It has been the privilege of the writer to take part in a similar *Kriegspiel* played with real pigs, and a real garden. One of his earliest recollections is being summoned from his studies to do his bit in the defence of his paternal domains, from an invasion of four-legged Boches belonging to a distant farm. The home defenders comprised the governess, two maids, the writer, some other small boys, and an untrained but enthusiastic terrier. The operations were directed by an elderly lady of fiery temper, who, armed with a parasol, stood in the midst of the garden and issued her orders in a series of incomprehensible screams. Exhilarated by her outcries, the pigs dashed joyously to and fro, charging again and again through the thin line of defence, trampling through parterres, upsetting flowerpots, and playing the bear with herbaceous borders. Finally, after a vast expenditure of energy, and much mutual recrimination on the part of the humans, the pigs smashed their way through the garden hedge, Sarah Jane gave notice, and the young gentlemen resumed their studies under an infuriated governess who laddled out impositions all round. There could hardly be a finer illustration of the wisdom of Talleyrand's much misunderstood apothegm.

Fifty years have passed away since the date of this direful conflict, and during these years the writer, like certain of his readers, has taken part in many a controversial fray. And the initiated will not fail to perceive the meaning of his modest parable. The squealing, and the shrieking, and the barking, and the hustling will be recognised as having their counterparts as accompaniments to every movement by which mankind mounts up to higher things. The furious old lady with her brandished parasol, the perspiring and justly exasperated cook, the small boy smacked for tendering sensible advice to his seniors—these characters come before us in one guise or another again and yet again. And, alas, the trampled and devastated garden—the simple hearts made sad by shattered ideals and beliefs, the desecrated loyalties, the polluted fanes that were once so revered—are not these things among the bitterest sorrows of a bitter age? Is it really impossible in this third millennium after Socrates that "rational" beings should fight out their differences, if fight they must, without working all this devastation in the world around?

At the risk of repeating a painful experience (for I was that small boy) I wish to contribute some suggestions towards so desirable an end. Let us take a calm survey of the tumultuous army confronting us. And the first point to notice is that it is a tumultuous one. Each warrior has his own battle cry, and these cries are distinctly discordant. A stalwart agnostic denies the very existence of telepathy. His trusty and well-beloved ally, the Dean, accepts it, and makes it a weapon with which to combat the Spiritistic hypothesis. One will have it that in Spiritualism there is nothing but human fraud; another sees in it the long arm of an all but Omnipotent Devil. It is not, I think, in the least unfair to compare the operations of our adversaries to the evolutions of a crowd of excited pigs. And strategic insight will show us that this identity of tactics is the result of identity of position, and that combatants in such a situation have really no other tactics at command.

Deep in the sub-conscious mind of the gallant porker lies the sure conviction that he has no real chance against his human foe. He may win a battle or two, but the campaign is hopeless; the resources of civilisation will be called in, and against them his simple valour cannot prevail. "Trample ye roses while ye may"; for in the background there looms the inexorable butcher and the inevitable pork-pie. So, like the game warrior that he is, the pig determines to do all the mischief he can while opportunity remains. And in like manner, deep in the mind of intelligent opponents, be they Rationalist or Clerical, there lurks the uneasy feeling that the battle is really lost. But furious activity may dispel unwelcome foreboding. And the more cunning of the troop may hope by the very wildness of his manœuvres to fluster some unwary opponent into a hasty and disastrous move. This hope, indeed, is by no means unreasonable, and so I would once more commend to defenders the maxim, "Surtout point de zèle."

(To be continued.)

C. FLEMING. We would have used your article on "Marie Corelli and Spiritualism" had you given your address.

FROM THE LIGHTHOUSE WINDOW.

Miss Mercy Phillimore's paper on "The Relationship of the Inquirer to the Professional Medium," read before the L.S.A. on March 25th, was not only excellent in itself, but produced a most interesting discussion afterwards in which Mrs. M. H. Wallis, Mrs. Barbara McKenzie, Miss Violet Ortnier, Major Hilder Daw and Mr. Ernest Hunt took part. We hope to print a synopsis of the paper later.

We have to thank Miss Lilian Whiting for the gift of Dr. Samuel McComb's new book, "The Future Life in the Light of Modern Inquiry," for the library of the London Spiritualist Alliance—a happy way of showing an interest in its welfare.

Much interest has been shown by our readers in Dr. Geley's book, and several inquiries have reached us about it. The English version is now in the press, and will be issued by Messrs. Collins and Sons, 48, Pall Mall, in September next.

In the "Daily Telegraph" of 23rd ult., Miss Marie Corelli tells us that "so-called Spiritualists evince a curious objection to quote or to consider the teaching of the greatest Spiritual Master ever born into this world—the Founder of Christianity himself. No 'medium' ever calls upon His name; no 'medium' dare to do so." We are dealing with a lady controversialist, and must observe the amenities. We will, therefore, merely say that Miss Corelli's statement is wanting in accuracy.

As a sample of the attitude and mentality of some of our opponents the following from a recent address by Father Bernard Vaughan is instructive. He said, "What to some folk read like the gibberings of a lunatic in an asylum, to others, like Oliver Lodge, Conan Doyle, and Vale Owen, seemed like a sublime revelation from a promised land. Without conclusive evidence to guide them, these gentlemen gulped down van loads of rubbish which ought to be tilted on a dust heap. Such was Spiritualism."

Mrs. Fred Maturin, a contributor to LIGHT, whose book, "Rachel Comforted," will shortly appear, has an article in "Pearson's Weekly" entitled, "How I Talk with My Dead Child."

She says:—"I often smile at people's idea of the Life Beyond. Picturesque things in it they will allow. A trumpet of gold, a throne of gems, gates of pearl, seas of glass, garments of white, all these (merely symbolical) they don't mind. But if I told them that children have tin trumpets off Christmas trees over there, that people sit on chairs, not thrones, that gates are like our gates, seas contain water, and that clothes are worn much like ours here, they would (some of them) be shocked."

A fortnight in the holiday place of your dreams—in one hour! This is the promise held out to shell-shock patients by Dr. Paul Bousfield, of Harley-street, a psycho-analyst. The explanation is by hypnotic suggestion. Dr. Bousfield admitted to the "Evening News" that, although he was not a hypnotist, he had successfully employed hypnosis in the treatment of shell-shock patients. "In more than 2,000 cases during the past two or three years," he said, "I have chiefly employed hypnosis and psycho-analysis as the methods of treatment. Only about 70 per cent. of the patients can be satisfactorily hypnotised, however, and only about 40 per cent. of that number can be placed in the deep sleep that is essential." Asked by the "Evening News" representative whether he could really give a patient a fortnight's pleasure trip in an hour's sleep, the specialist replied:—"Yes. If the patient comes under the 40 per cent. of fit subjects, I can give him a mental visit to any place he may wish to visit. And, what's more, I can give him a fortnight of sunshine!"

C. S. writes in the "Daily Mail":—"Have you ever asked one of those people who scoff at Spiritualism how they explain water-finding? They can't do it. Here your séance room is under the open sky and your paraphernalia a hazel twig. No cabinets! No curtains! No darkness! The water-finder—or dowser, as he is called—walks slowly across country clasping his twig by its forked ends, the point towards the earth. Perhaps for an hour or even more he draws blank; and then suddenly the twig begins to twitch and jerk like a leashed hound struggling for freedom. A subterranean stream has been discovered, you are told. And in nine cases out of ten, if you care to fall to with a shovel then and there, you can prove it. The genuine water-finder's failures are so few as to be negligible. Scientists like Sir William Barrett and Professor Janet, who have studied the subject, admit this, and they also affirm that the twig moves without any faking on the dowser's part."

Sir Arthur Conan Doyle speaks on the 20th inst. at Colston Hall, Bristol; on the 21st at the Assembly Rooms, Bath; and on the 22nd at the Swindon Swimming Baths.

Miss Maud MacCarthy, on Sunday night last, continued the story of the revelations that have come to the Group with which she is associated. There was a large attendance and keen interest was displayed. Miss MacCarthy paid a visit to Sheffield last week and gave an address before the Y.M.C.A. Settlement. The "Sheffield Independent" (March 25th) wrote of the meeting, "Whatever views one might hold in regard to Miss MacCarthy's beliefs, there is no getting away from the fact that in her fascinating address she gave the impression of being eminently sane and of great mental power."

The Spiritualists' National Union, Ltd., have issued in pamphlet form a verbatim report of the court proceedings of the case of the Ministry of National Service v. Ernest Walter Oaten. The booklet, which is entitled "On the Side of the Angels," is obtainable at the office of "The Two Worlds," 18, Corporation-street, Manchester, post free 7d.

A correspondent in the "Liverpool Echo," who signs himself "Tedimus H.," writes:—"It would be folly to ignore the claims of Spiritualism and the reception of messages from the unseen world. Probably our lost loved ones are speaking to us continuously, but our intelligence is so limited and undeveloped that our ears are deaf. Electricity and wireless telegraphy existed in the days of Adam and Eve. But they are only modern discoveries. It was quite possible for the Hittites to build a fleet of airships, but their ideas were untrained, and David, when tackling Goliath, could easily have used a 'six-shooter' instead of a sling—if he had been 'in the know.' We live and learn."

The above serves to answer, in part, the now very familiar objection which again saw the light in the recent Leaf-Cohen debate in Glasgow. Mr. Cohen said, "Does it not strike you that if spirit communication were real it ought to have occurred and been known to people long ago?" Of course, it was known to people long ago. The testimony on that point is overwhelming.

The death in Rome, at the age of 84, of the Princess Piombino recalls to "The Star" a remarkable ghost story connected with her mother. This was Lady Gwendoline Talbot, daughter of the 16th Earl of Shrewsbury, who, in 1835, married Prince Mark Antony Borghese.

The English Princess Gwendoline, who was a very beautiful woman, died after having been married only five years, while engaged in nursing cholera patients during the great epidemic in Rome. The Prince had placed a sapphire ring of immense value upon his wife's finger on their wedding day, and he insisted that the ring should be buried with her in the tomb at Santa Maria Maggiore. A few days after the funeral, a poor woman, found wearing the ring, was arrested for stealing it. She said that while she was praying in the Borghese Chapel the Princess had appeared to her and given her the ring. The Prince ordered the coffin to be opened, and, though none of the seals placed upon it in his presence before the entombment had been broken, the ring was gone from the hand of the Princess. The Prince accepted the poor woman's story, caused the charge of theft to be withdrawn, and provided for her welfare for the remainder of her life.

Messrs. W. and G. Foyle, Ltd., booksellers, of 121-5, Charing Cross-road, London, announce in our advertising columns that, for the convenience of their customers throughout the world, they have now added a special department devoted entirely to works on Occultism, Mysticism, Theosophy, Psychology, Higher Thought, Astrology, Masonry, etc. It will be in charge of an expert, who will always be willing to give advice regarding books and to answer questions. Messrs. Foyle also propose to have a notice-board in the department on which will be placed announcements of forthcoming lectures in town dealing with the subjects mentioned.

Meetings next week:—

Tuesday:—

Mr. R. Sutton, Stead Bureau, 7 p.m.

Mr. H. J. Osborn, Mortimer Hall, 7.30 p.m.

Wednesday:—

Sir A. Conan Doyle, East Ham, 8 p.m.

Thursday:—

Mr. Vanstone, L.S.A., 6.30 and 7.30 p.m.

Mr. R. Sutton, Stead Bureau, 3.30 p.m.

Sir A. Conan Doyle, Lewisham, 8 p.m.

EXPERIMENT WITH A SEALED BOOK

BY THE REV. C. DRAYTON THOMAS.

(Continued from page 102.)

THE OWNER'S SIGNATURE.

"This book has, near the beginning, a word in handwriting. Either it is written or it is a facsimile. This is unmistakable. Such a definite statement should be a striking bit of proof." In the top right-hand corner of the title-page my friend's signature was written in ink. It is the only handwriting in the book. Not all books have the owner's name therein; nor had such an item been mentioned in any previous test.

A PAGE WITH A BLANK.

"Page ten has a blank in it." Here Feda was about to make some remark, but checked herself thus:—"It seems to Feda that — Feda must not help because he knows how far to go." Page 10 of contents-table gave the number of each chapter with syllabus of its contents. But there was a single exception. Chapter eleven has no syllabus, the space opposite is left blank! Feda's impulse to give further explanation of this blank is explicable. She apparently thought I might not notice a blank of this character, and was about to indicate its nature more precisely when she was checked by the communicator. Perhaps he wished to show that he could not only achieve the puzzle provided by the test, but also make a puzzle for us in return!

"Page 12, near the top, has a reference that would apply to your wife, her mother, and to you; to something that happened to the three of you." This is the one and only failure. If such a reference is to be found in the book it is not upon the page indicated.

HUMOUR AND A PUZZLE.

"There is a page with columns in it." Here Feda said again that my father was laughing, and remarking that he thought it would be found that he had got the better of my friend who selected the book. We had no clue as to the whereabouts of this page, and searched long for columns of figures or for lines set out in parallel. Nothing of the kind appeared, and we were deciding to write it down as another failure when my friend's wife suggested that there might be a picture with columns. And facing the title-page we discovered a picture, entitled "A Spirit Photograph, the Wraith of Mr. Maskelyne appearing to Dr. Weatherly." The scene is in a conservatory, the roof of which is supported upon twenty slender columns! Our communicator had been right after all, and had certainly succeeded very well in puzzling us.

A DIAGRAM.

"One of the first pages has something in the nature of a diagram; it is more diagram than picture. To Feda it looks like dark lines." This was correct. The diagram is upon page 13, which is "one of the first," as the book runs on to page 273. It occupies a good half of the page and consists of four black lines uniting large circles.

AN ATTEMPTED CROSS-CORRESPONDENCE.

It had occurred to me that possibly one test might be obtained through another channel, and I had asked my father on December 13th if he would give one fact about the book through my sister at Folkestone? The reply was, "He will gladly try. Ask her to put it down exactly as he gives it, and not to press for more." My sister was then informed of the experiment, and three days later wrote me that they had received the test message from father, "Page 85," with no further explanation. At the sitting on December 20th I asked if page 85 was correct for the Folkestone message? Reply: "Page 85 was quite right, and he gave no further message about it. On that page you will find a situation which is appropriate to this book, and the fact of his trying to find out about it before you open it. The passage is appropriate to the situation." This page contains the story of a dream, in which a certain horse was seen to win a forthcoming race. The horse's name was made clear in the dream, and its chances discussed next day with a racing friend, who said it had no chance of winning; the dreamer was much impressed when this horse actually won by many lengths. I have considerably abbreviated the story, but its main feature was the obtaining of information in an abnormal manner, and results proving that information correct. There seems to exist some parallel between that and this sealed book-test. I had received information in an abnormal way, and results proved its general correctness. I hesitate to claim a definite success for this attempted cross-correspondence, but perhaps the veridical dream and the book-test have enough in common to justify the statement made as to the appropriateness of page 85 to the situation, while the fact that the number of the page was given in a distant town by planchette, and accepted and enlarged upon during my sitting with Mrs. Leonard in London, gives additional interest to this portion of the experiment.

At my next sitting Feda especially asked if I had found the page with the columns on it, adding, "Your father put it like that on purpose. Always remember that there may be

a second meaning to things he gives. He put it like that purposely in order to make it puzzling." Reference was then made to the subjects of spirit communication and of superstition, strongly emphasising the distinction between the two. "As to the former, he used to be interested, but was not strictly in favour of the subject. Now, however, he is greatly interested because he sees how true it is. Nevertheless, he is more than ever strengthened in his opposition to superstition." He then explained at some length what he meant by superstition, and urged that, just because so many people are merely superstitious and not scientifically or religiously interested in discovering the real truth about happenings seemingly supernatural, it is better that the truth of spirit communication should not be pressed upon those spiritually or mentally unprepared for it.

"He has already warned you about the danger of bringing this subject before undesirable people. This book substantiates that. His mind has changed about Spiritualism as a whole, but upon the one point he is stronger than before. It has been misused by some; not only by the foolishly curious, but also by those who took it up for bad ends—Black Magic. Some have undoubtedly used psychic powers for bad ends. It is like playing with a sharp weapon; they cut themselves badly, but unfortunately they often hurt others first. Such people give the whole subject a bad reputation. But used wisely it is a great power for good, as you, yourself, have already experienced."

(To be continued.)

SPIRITUALISM AND THEOSOPHY AT THE FREE CHURCHES CONGRESS.

Under the above heading "I. C. S." writes:—

The Congress of the Free Churches just held at Leicester was little noticed by the Press except by one or two evening papers, and it may, therefore, interest the readers of *LIGHT* to summarise what was said.

The Rev. F. B. Meyer opened the proceedings in a pessimistic speech, in which he alluded to the crime, brutality, and sensuousness which made him almost despair of society. He enlarged particularly on the immodesty of fashion and the decadence shown by the attendance of ladies at boxing championship contests. That his criticisms applied only to a fraction of society does not seem to have struck him, and after unbalanced utterances like these, one is not surprised to find that one of the great evils of the day is that "Spiritualism is taking the place of religion." If there is any meaning in this statement, it is that people who are what Mr. Meyer would call "religious" are giving up their religion and taking to Spiritualism in its place. This is, of course, the merest travesty of what is happening. Numbers of "religious" people are finding the strongest confirmation of their faith in Spiritualism, which gives them as regards the future life, knowledge instead of hope, while it sheds a flood of light on the Old and New Testaments, particularly on the miracles and Resurrection of our Lord. With regard to those whom Mr. Meyer would call "irreligious," it is at any rate delivering them from the bondage of materialism and in many cases transforming their character.

To Mr. Meyer succeeded the Rev. Mr. Spurr, who said that "Spiritualism had formulated a creed antagonistic to the Christian faith and that the name of Christ was unwelcome at a seance." Spiritualism has formulated no creed and founded no religion, and is antagonistic to no genuine faith. At the best seances where mediums of repute preside (and I am dealing only with this class of Spiritualism) it is a common thing to sing hymns in a reverential fashion, and to observe the attitude of Christian devotion.

Mr. Spurr goes on to say, "the history of mediums is pitiful and sordid, but after allowance has been made for roguery and trickery there is a residuum of phenomena happenings which compels us to postulate the existence of mysterious psychical forces the nature of which is unknown. The reality of the phenomena must be freely admitted but there is no evidence that the sitters are in communion with the departed." Mr. Spurr, in spite of his denunciations, is apparently half a Spiritualist himself, but instead of having the courage of his convictions and calling for further enquiry as to these "mysterious psychical forces" he apparently switches off on to Theosophy, which he describes as a "definite anti-missionary creed." He evidently knows little of Theosophical teaching and is out of touch with the best missionary spirit of the present day. Two of the leading doctrines of Theosophy are that the life is more important than the creed ("whatsoever a man soweth that shall he also reap") and the common basis of all religions, and this indeed was the teaching of Our Lord and His Apostles. The old idea of missionary work was to vilify and damage in every possible way the creed of the listener, and then to present a pistol at his head in the shape of a full-fledged scheme of dogmatic Christianity. Theosophy is no doubt opposed to missionary work of this kind. But views have changed, and the ideas of the best missionaries of the present day may be summed up in the phrase which the writer heard in India a few years ago in a sermon by a distinguished C.M.S. missionary, "We are here not to proselytise but to help Hindu and Mohammedan to live a fuller and better life." With such a view of Christian missions Theosophy is full of sympathy.

REPETITIONS IN WORLD MOVEMENTS AND EVENTS.

THE THEORY OF TIME CYCLES AND PERIODICITY.

We have from time to time discussed this question in the past. Some years ago we were visited by a gentleman bearing a formidable mass of tabular statements designed to bear out his idea that rises and falls in values in the world's exchanges were governed by planetary conditions and the appearance of sun-spots. He had some striking facts to announce, but hardly sufficient data to warrant definite statements as to a general law.

We now receive a letter from Sir William Barrett, who encloses a communication (subjoined) from a New Zealand correspondent dealing with a similar theory:—

To the Editor of LIGHT.

Sir,—The following letter, from an unknown correspondent in New Zealand, may interest your readers. Until actual figures are given it is impossible to say whether there is anything valid in the writer's conjectures; or his formula may be so general as to include almost any event, and, therefore, be worthless.

It was the late Professor Jevons who affirmed, after careful calculation, that monetary crises and the high price of wheat coincided with meteorological variations of the same period, and these again have a close connection with the eleven-yearly sun-spot period. The subject of cosmical physics is a wide and important one, and needs further and prolonged investigation.—Yours, etc.,

W. F. BARRETT.

To Sir William Barrett, F.R.S., etc.

Dear Sir,—There is a matter which may interest you—if you do not think me a paradoxer or fallacist for introducing it!

However, there is a good example in the fact that Professor Jevons (or was it de Morgan?) did not think it unworthy of his attention to study the fluctuations of the London money-market; and to point out as a result that they were strictly periodic, and had a definite cycle.

In like manner a suggestion arose in my mind that there might be something similar in regard to the various millennium scares which have taken place in the last nine centuries.

Accordingly, I took from Mackay's "Memoirs of Extraordinary Popular Delusions" a series of such dates; and though there did not appear to be any common period separating these, yet all the various intervals were found to have a common measure, and that of sufficient magnitude to claim consideration.

Next, reducing all the given dates to a common epoch in the year A.J.C. 999, by subtracting the necessary number of multiples of the measure in question from them, and striking an average of the results, it was found that all the instances made use of gave so nearly this epoch as, while not indubitably proving the verity of this measure, at least gave enough appearance of probability to it to justify further research.

I then sought for other dates to test my formula $E + (M \times n)$; where E is the epoch in 999, and M and n the common measure and its whole-number multiples which it may be necessary to apply in order to express any date when a millennium-scare took place. And having collected as many more dates of this kind, or predictions of the End of the World, Second Advents, etc., as those originally used, it appeared that the formula expressed all these new dates just as well as it did those upon which it had been founded. And I think you will agree with me that the very best test of such a calculation is to find that it meets all those cases which may be presented, and that were not contemplated in its origination.

Further studying the total number of the dates collected, another thing came to light; namely that they indicated, as well as the common measure used, a considerably greater cycle which was not a multiple of this latter. And indeed, such a discovery was to be looked for, seeing that it is a common property of all cyclic periods to have their least, greater, and greatest expressions; as astronomical periods definitely prove.

And coming to a practical application of the above, as we have just had an "End of the World" scare (December 17th, 1919), which made a sensation in America, and even here, I tried the formula, and found it accorded as well with this ridiculous affair as with all the others I had tried. And accordingly it may be predicted, tentatively, that though there may be something of the sort in 1922, it is much more probable that there will be a big excitement about the year 1927.

But experimenting further, it seems to me that the common measure deduced from the scare-dates was not especial to them, but applied just as well to many other phases of thought (such as could be sufficiently identified)—if it is not, indeed, common to all such manifestations; for it is just as reasonable to conclude that all must be of a periodic nature, as only one of them.

Necessarily the common measure found is a short one, because it applies to every locality and date; but if we examine the scares, etc., as they may affect any one place only, we

shall find that for the greater phases of public interest, such as that taken in Occultism, the cycle is about a century. But its exact measure is given by the above method in this case as in every other that I have tried over an interval of about 24 centuries.

You will naturally ask me why I do not include exact figures in this letter; but as the calculations are all of the simplest, and anybody may make them, it would afford a striking proof of verity if anyone wanting to educe them would do so independently. Then by the accordance or discordance of the results (I shall be quite ready to produce mine in such an event) we shall have another measure of the degree of credence which ought to be given to this speculation. And the absence of anything which may act as a suggestion as to figures will give an added value if someone else's calculations shall seem to agree sufficiently well with mine.

Accordingly, you may make any use you please of this letter; and trusting to be favoured with your own opinion of it in due course, I am, dear Sir,—Yours sincerely,

S. STUART.

18, London-street, Ponsonby,
Auckland, New Zealand.
January 10th, 1920.

"OF SUCH IS THE KINGDOM."

In a recent issue of the "Chronicle of the London Missionary Society" we find the following story related by a lady missionary in Africa:—

"Mwenya, one of the oldest and I might say the most reliable of our Christian women—she has been my school matron for four years—went to the village to mourn the death of her baby niece. She sat in the house with a crowd of mourners weeping and wailing all day, and at evening when she returned to me she was worn out and hoarse. I asked her why she mourned as 'those who have no hope.' She said it was only a very small child—too small to live again. 'It is simply dead.' I asked her if she really believed that the little child once having received its life from God could ever really die into nothingness. She said 'Yes' she supposed so. Heaven was for those of an older growth. Because the child had no sense, no wisdom, no faith, it must simply die, nothing else could happen. I told her of our Lord calling little children unto Himself, and that that wee baby of hers was just as much His as we are, and He had called it; and I was amazed to find how difficult it was for her to see this. And she, as I have said, is one of our most prominent women."

"The thoughts of men are widen'd with the process of the suns." The gentle heart of the woman missionary could not bear the idea of the infant's non-survival, but that idea would have caused her less amazement if she had reflected that not so long ago enlightened Christian theology favoured a still more repellent belief. It would have been little consolation to mourning Mwenya if the assurance that the babe had not "died into nothingness" had had to be accompanied by the reluctant admission that, unless it had been baptised, it was doomed to endless misery! Even among Spiritualists something of the African woman's doubt and perplexity seems to linger, and it is felt to be rather a matter for surprise when a clairvoyant describes some spirit who passed over in earliest infancy or soon after birth. Its earth-stay was so brief, affording no opportunity of watching the dear signs of dawning intelligence, that it is almost as if the little life had never been. The thought of growth on the other side has, even yet, not been fully realised. Many mothers and fathers must have great surprises awaiting them in the hereafter.

THE articles in the April "Quest" move, as usual, on a high plane of philosophic thought. To mention a few of the subjects discussed, Professor A. Caldicott writes of "Some Uncharted Mystics," among whom he includes Mill, Carlyle, Lamb and Oliver Wendell Holmes; Mr. H. Stanley Redgrave, in "The Philosophy of Purpose," introduces us to Swedenborg's Doctrine of Degrees; Gustav T. Holst treats of "The Mystic, the Philistine and the Artist" as terms standing for three attributes of every human being, and the editor gives us "A Word on Yoga."

PARACELSUS.—Mr. W. P. Swainson, in "Theophrastus Paracelsus, Medieval Alchemist" (Rider and Son, 1/3 net), presents us in a convenient little handbook of some fifty pages, with the principal incidents in the checkered career of a very remarkable personality, and an outline of the main features of his teaching. The key to that teaching, the author states, "is to be found in the ancient hermetic formula, 'As it is below, so it is above'—that is to say, whatever exists in the higher realms expresses itself, in some form or other, in the lower spheres, including our material world. . . . Man is a microcosm of the macrocosm—that is, he is an epitome of the universe, in other words, he is the universe in miniature." Another feature is the doctrine of Signatures which runs like a thread through the writings of Paracelsus, and which means in brief "that the inner or invisible ever impresses its character, or stamps its signature, upon the outer or visible." It is identical in essence with Swedenborg's doctrine of correspondences.

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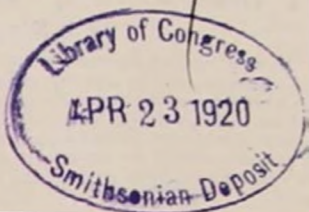
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Owing to the exceptional pressure on space we are compelled to omit this week the usual "Notes By the Way."

THE ANNIVERSARY OF MODERN SPIRITUALISM.

MEETING AT THE QUEEN'S HALL.

Under the auspices of the Marylebone Spiritualist Association a largely attended meeting was held at the Queen's Hall on the evening of the 31st ult. to celebrate the seventy-second anniversary of the birth of Modern Spiritualism. After the opening hymn and an invocation by Mr Percy Street, the Chairman, VISCOUNT MOLESWORTH, said, in introducing the speakers of the evening, that while that gathering might be regarded to some extent as a tribute to the earlier pioneers of the movement, it also furnished a welcome opportunity for recognising the work of the Marylebone Association. That Association, founded in 1872, had steadfastly braved the jeers and ridicule of the period by demonstrating the truth of Spiritualism at public services and meetings. The membership had far outgrown the accommodation, and while, from one point of view, this might be a satisfactory feature, yet the lack of suitable premises must restrict their good work and retard progress. He was himself but a recent convert to Spiritualism. He remembered some years ago having to fill in a Government form in which, amongst other things, he was required to specify his religious persuasion. He entered the word "Rationalist," by which he meant that he found blind faith unsatisfying and desired to be guided by the light of reason and knowledge. He did not, however, allow his rationalism to develop into "irrationalism." To condemn what one did not understand appeared to him a very irrational proceeding. He was thankful to turn to a study of the revelations given by leading men of science and was also privileged to receive a direct communication from his son of an absolutely convincing nature as regarded identity. This took place in his own house without the aid of outside mediumship. He wished it to be clearly understood that none of their speakers that evening—Sir Arthur Conan Doyle, Dr. Ellis Powell and Mr. Percy Street—would receive one penny remuneration; their services were invariably voluntary. The whole available proceeds would be devoted to the fund for acquiring or building of suitable premises for the Society. He would offer one word of advice to those enquirers who wish to investigate matters for themselves through the aid of professional mediumship—to do so only in a spirit of reverence, always observing the laws and conditions governing super-physical matters in the same manner as they would observe the code of laws governing any other operation. He would further advocate the desirability of joining one of the recognised Spiritualist Societies, the benefit of whose experience and advice would always be available to members. Conducted in a proper spirit a study of Spiritualism would tend to raise the religious and moral tone and consequently the whole social life of the nation.

SIR A. CONAN DOYLE.

SIR A. CONAN DOYLE said there was a famous battalion in the British army which carried its badge on both sides of its helmet. Spiritualists, he considered, might well carry

their badge all round, because they were attacked not only from the front and rear but on every side. People were content to accept as apostolic what happened in the time of Tiberius Caesar, but when they saw exactly the same events occurring at the present day they considered that they came from the devil. They had never tried, however, to convince us as to what the devil thought he was doing by going about endeavouring to prove to us the immortality of the soul! They were there that night to celebrate the seventy-second anniversary of what Spiritualists considered to be the greatest event which had occurred in the world for two thousand years, and what they considered likely to be also the greatest event in the other world. This movement was really

A RETURN TO PRIMITIVE CHRISTIANITY.

but Christianity had become so twisted that if its august Founder came back He would not recognise His own work. Our movement was a return to the simplicity and purity which marked those early days. To anyone familiar with early Christianity the parallel was extraordinarily close. Seneca deplored the decadence of his age. People had lost their faith in the old gods and he wondered how they would carry on without them. All the time if he had gone down into his own kitchen the cook, who would probably have been a Christian (as most of the slaves were Christians) would have told him that there was a spiritual power at work in their midst that would give them the help they needed. Was that not like Dean Inge? He wrote a book about the decadence of religion as shown by the emptiness of the churches, while all the time there was a power among us that would do the work. If he would only go among the Spiritualists he would realise this.

NO GREAT OUTSTANDING FIGURE.

A singular fact about the Spiritualist movement was that there was in it no great outstanding figure. That could not be said of any other religion. The reason was that our great men were all on the other side. Here we were only the agents. We had got no one, we had got everybody—we had the whole heavenly host behind us! (Applause.) He spoke of two great men who had preceded this movement—Swedenborg and Andrew Jackson Davis. The Churches made much of the points of difference amongst us. We should, on the contrary, insist upon our points of agreement. He would urge that we ought to hold out our hands to Swedenborgians and Theosophists. Let us make one great phalanx fighting for the spiritual cause!

SWEDENBORG AND DAVIS.

Swedenborg was one of the most wonderful men that ever lived. In every branch of knowledge, from Biblical criticism to engineering, he was an expert. To this man in his sixtieth year came the power of clairvoyance. "I think," said Sir Arthur, "that Swedenborg's knowledge was his weakness. He could not fit in all his new knowledge into what he knew already. That was the reason why he produced something in the nature of a mystical Bible. But putting aside his rather pompous phraseology we must remember that he was the first man who said that after death we pass into a world very like that in which we now live, and that dying does not alter a man's character, but leaves him the same as before with his tastes and feelings unchanged. These points are the centre of our faith to-day, so that I am not far wrong in claiming that Swedenborg was the father of our movement. He communicated with beings whom he describes as angels, but he discovered that all the angels had lived on this earth."

It was impossible, in Sir Arthur's view, to find two men presenting greater points of difference than Swedenborg and Andrew Jackson Davis. The son of a cobbler, Davis, up to the age of nineteen, had only read one book, and that a bad one. At that age he, in an hypnotic trance, dictated that remarkable book, "The Principles of Nature." Later came the magnificent "Harmonial Philosophy," a work little known here but which had been through forty-five editions in the United States. In it is to be found a depth of knowledge and a breadth of conception, such as few books in the world possessed. Davis had never read Swedenborg, yet in what he depicted of the next state we came back to Swedenborg's line of teaching that it was this world raised to a more ethereal plane, that its occupations were similar, and that what we called death would seem, in looking back

on it, but a very trifling incident in the soul's long upward journey.

Since the time of these two remarkable men there had been in England two great seers—Stainton Moses and George Vale Owen. He regarded the latter especially with reverence, knowing his simple, honourable character. He thought him one of the greatest seers of all time. Sir Arthur then gave an outline of what occurred with the Fox sisters in 1848 at Hydesville. No man could say what limits might be set to the revelations which were then begun. The gates were down, the barrier was passed, nothing intervened between them and death and that long stretch which was going to carry them through another stage on that eternal journey which lay before them. (Applause.)

DR. ELLIS T. POWELL.

DR. ELLIS T. POWELL said:—

My Lord and fellow-spirits, visible and invisible! Our distinguished friend has brought the history of Spiritualism down to the present day, and I would like, with your permission and indulgence, to venture upon some little forecast with regard to its future. I would ask you, therefore, to follow my remarks in a rather critical spirit, because we are told that this movement is a degrading movement, that it prostitutes the intellect, that it has nothing to offer which is ennobling; but that, on the other hand, it lowers the view of the other world to a level which one might suppose an ordinary greengrocer might take of it.

THE RIGHT OF DISCOVERY.

We were told from this platform a few weeks ago that our business was to concern ourselves purely with the affairs of this old black ball on which we live and, for goodness sake, to leave alone any attempts to penetrate the secrets of any other world! That may be a very valuable aspiration, but unfortunately it comes a thousand years too late in the history of humanity. Thousands of years ago Job and his friends watched the circling Pleiades and talked of the bands of Orion and speculated what might be the intelligence that lay behind their mysterious movements; and at a later stage men constructed for themselves optical glasses and glimpsed the satellites of Jupiter and wondered whether men like themselves inhabited that planet. It was too late for any man to say, "I will not trouble myself about any world outside this." Almost coeval with the birth of Modern Spiritualism you get an incident which is one of the greatest triumphs of the human intellect and the overwhelming scientific justification of all that Spiritualism has done or ever hopes to do. I mean the discovery by two astronomers at the same time in 1848 that there were certain movements of the planet Uranus—two thousand millions of miles away from our earth—which could not be accounted for by any known law and which drove the investigators to the conclusion that there must be outside the orbit of Uranus some other great body the attraction of which was deflecting the movement of that planet which was then the furthest member of our system known to us. They made their calculations and sent their data to the Astronomer Royal, saying to him, in effect, "Look in a certain part of the sky at a certain time, and unless we are mistaken, you will find a new planet there." The Astronomer Royal looked in the place indicated and there was the planet Neptune three thousand millions of miles away, on the outskirts of the space! I regard that as one of the greatest triumphs which the human intellect has ever achieved, and yet—and yet—the very scientists who told us that it is so and who held it up for our admiration as demonstrating that the human intellect can overleap the bounds of space and penetrate the utmost recesses of the Universe, those scientists will tell you that when we come into contact with an even more delicate world, a world of infinitely more importance to us we have no right to investigate it but should concern ourselves only with this world.

Well, there is the answer, the overwhelming answer to that argument of Science. "Look at your own insatiable curiosity" is our answer to that argument, "and look at the way in which it has been justified. Look at the dignity which it has conferred on the human intellect by giving it a dominating force which overlooks the entire universe, and then in the face of facts like that will you tell us we are guilty of presumption when we seek to explore not a planet which lies three thousand million miles away, but a world immediately around us—thronged with our best and bravest who may be in touch with us as we sit here this evening." (Applause.)

Dr. Powell then referred to the episode of the mysterious repetition of signals on the Marconi wireless system—signals which appeared to come from some undiscovered source. They had repeatedly received the letters S and I, and Dr. Powell offered an interesting theory on the assumption that the signals came from one of our sister planets, the inhabitants of which might be far ahead of us in intelligence, and have gathered much more knowledge of us than we had about them. Supposing they desired to communicate with us by exterior methods of this kind, was it not likely they would select a language known by scholars all over the world? If that idea were correct, then he thought those two letters S I might have a marked significance. They might well be part of an attempt to spell out the Latin word *Signum*, a sign or signal. The Marconi Company had promised to pursue their investigations, so impressive were these mysterious signals.

THE WAY TO NEW LIFE AND VISION.

Dealing further with the argument against progress implied in the counsel that we should confine our attention to this life alone and stop there, Dr. Powell said that, as every biologist would tell them, there was no such thing as being able to stop anywhere in this way. We could not draw anywhere in life a line and say we would not go beyond it. Cessation of progress meant degeneration. The race that did not continually go forward perished. Yet we were told that for our intellectual food, our spiritual strength in going forward, we must return to medieval doctrines that for ages had clouded the truth from the eyes of humanity. (Applause.)

Dr. Powell concluded an eloquent address by pointing out that Spiritualism had come to satisfy the aspirations of humanity after fuller, richer and newer life; and cited that ancient and solemn aspiration and thanksgiving which long ago fell from the lips of a monarch, "The King shall rejoice in Thy strength, O Lord: exceeding glad shall he be of Thy salvation. Thou hast given him his heart's desire and hast not denied him the request of his lips. He asked life of Thee and Thou gavest him a long life; yea, even for ever and ever." (Applause.)

MR. PERCY R. STREET.

MR. PERCY STREET said that it was a melancholy fact that, after seventy-two years of hard work, Spiritualists were the victims of deliberate misrepresentation on the part of those very people whom they were seeking to aid. If the Church (he was not speaking of Christianity) only knew it Spiritualists were the best friends she possessed. Through them she would find her churches thronged with men and women eager to follow the pathway to God. Spiritualism did not occupy its present position because of the war. There was a spiritual awakening of humanity. It was not because they had lost their bravest and best that people were flocking to Spiritualism: it was due to an awakening of spiritual life. They were told that they were out to destroy religion: that was untrue. They were sometimes called "other-worldly"; but to Spiritualists all life was one, whether it was lived on this side or the other. We were spirits here and now, and therefore that "other world," as we called it, was of the utmost interest to us. The only way to make Spiritualism a bigger and nobler thing was—to live it! (Applause.)

The meeting closed with the usual votes of thanks to the speakers and chairman.

Some acknowledgment should be made of the excellent services of the organist and choir, especially of the beautiful rendering by the latter of Felix Corbett's fine setting of Tennyson's "Sunset and Evening Star." The hymns selected were, moreover, not of the usual hackneyed character, but well worthy of a great occasion.

MENTAL TELEGRAPHY: THE TRANSMISSION OF THOUGHT WAVES.

In "The Newspaper World" of the 20th ult. we see an announcement of the death of J. Howard Williams, sub-editor of The Press Association and the son of Dr. C. Williams, of Oxford. He was formerly engaged in journalistic work in North Wales. The announcement recalls to mind that in LIGHT of October 2nd, 1915, we printed an account of an interview which appeared in "The Sunday Chronicle" of March 4th, 1906, in which Mr. Williams described to the representative of that journal his experiments in telepathy, aided by an "electro-mental generator" which he had invented for "generating thought vibrations." In LIGHT of November 13th, 1915, we printed the following letter from Mr. Williams himself:—

"In a recent issue of LIGHT some extracts were published relating to the mental-telegraphic apparatus devised by me in 1906. I was quoted as having stated that by the application of this electro-mental instrument to the brain; thought waves or vibrations were generated, and these, directed by the will, could be projected in a similar way to Hertzian waves in wireless telegraphy.

"The summary of my experiments conducted during the last nine years is, that with this instrument I have been able to secure definite telepathic communication in twenty-five cases in each hundred, as compared with ten per cent. without it.

"All the experiments were conducted under the most favourable conditions, and sometimes across great distances. In one case a message of forty words was transmitted and received with only four mistakes. But it is significant that a similar experiment was almost as successful without the instrument, and I must further admit that some of the most remarkable of our results have been secured without the use of this appliance. The conclusion I have arrived at is that the instrument has no discoverable effect on that power which makes telepathic communication possible, but that by stimulating the brain centres it produces a mental condition that facilitates thought projection."

We heard nothing further of Mr. Williams' invention, so that we are unable to say whether he developed it to any generally practical extent.

April 10, 1920.]

LIGHT.

"PIGS IN CLOVER": A STUDY IN STRATEGY.

By THE REV. ELLIS G. ROBERTS, M.A. (Oxon.).

PART II.

(Continued from page 108).

"You'll remain as hostage here;
Should Hilarion disappear
We will hang you, never fear,
Most politely, most politely!"
—"Princess Ida," by W. S. GILBERT.

My advocacy of Talleyrand's maxim does not imply any desire for half-hearted measures in dealing with an irreconcilable foe. Talleyrand himself was a particularly dangerous man to tackle, and, whatever may be thought of his ideas of personal truthfulness, he never failed his country in time of need. My quotation from Mr. Gilbert is chosen to illustrate the fact that it is quite possible to exercise a respectable degree of firmness with an enemy, and at the same time to avoid any display of crude vindictiveness. Like Kipling's Private Ortheris, I have no objection to hard fighting but, to use the words of that scientific and artistic warrior "I 'ate a bloomin', clawin' mess," such as may be found in any newspaper debate on any subject. And be it remembered and appreciated that Private Ortheris with his beloved Martini was more than a match for a dozen howling Pathans, armed with jezail and tulwar.

It may not be amiss to point out that my Parable of the Pigs is, to the initiated, a very obvious allegory of a campaign in which, some years ago, I played an unostentatious part. This was the Episcopal Campaign for the Defence of the Church in Wales. Thirty years ago this venerable institution was being assaulted by an enthusiastic and numerous array of opponents. It was being guarded by a small but extremely able army of defence. The latter, led by a veteran fighter, was holding its own with conspicuous ability. Complete success was out of the bounds of possibility, but an honourable understanding between conscientious adversaries was within the range of practical politics. But the era of "the fighting bishops" dawned, and all was changed. The Archbishop of Canterbury marched "from the throne of Augustine" to aid his senior of St. David's. The campaign passed from the control of the veteran scientific warrior to that of the lovers of a "bloomin', clawin' mess." The lady screamed and waved her parasol, the small boy was duly smacked (I was that small boy), the maids were hustled and scolded, the cook gave notice and quitted the fray, and presently the household of Faith broke into open mutiny. And the year 1919 saw the ignominious finish of a fight that had degenerated into a sordid squabble over eighteen pence in the pound. The no-surrender stalwarts have now meekly abandoned the garden to the invaders. This is an example of the way in which the official Church invariably deals with any unwelcome movement. The first warnings of the enemy's approach are greeted with a scornful Pooh-pooh. Presently the said enemy marches triumphantly away with the spoils, and the vanquished join in a chorus of Boo-hoo.

Mais revenons à nos cochons. The objects of our strategy should, I venture to submit, be at least three in number. The pigs must certainly be expelled from the garden. They are highly undesirable inmates of such premises. And their expulsion should take place with as little damage as possible to valuable property. Further, it is much to be wished that the victory should be achieved without leaving violent heart-burnings among the vanquished.

The position must be analysed. Clearly the object of the pig must be to retain to the utmost his freedom of movement. Obviously the opposition must do its best to restrain it. With all convenient rapidity Piggy must be driven or coaxed into some yard or pen where his superior activity will avail him nothing. So long as he can rush about at his own sweet will, the human army is helpless. And, to pen him up, his forces must be divided, and separated off as opportunity permits. It is absolutely useless to attack the great porcine array *en masse*. Neglect of this fundamental principle is at the root of the constant mistakes made by incautious tacticians. To go back to my story—there was a moment in the Battle of the Garden when two or three of the graver and more reverend signiors among the invading host had come to a stand close to a narrow exit, and were discussing the situation in an undertone. Another moment of peace and they would have quietly trotted into the yard, with perhaps a dozen of their junior followers at their heels. But Ponsonby the terrier chose that instant to charge down furiously on the group, with the result of rousing them to frantic activity once more. Not only so, but in his excitement he tore the trousers of one of the most active of the small boys, and the latter had to be hauled off to refit. *Surtout point de zèle.*

I have already called attention to the fact that the speakers at the Church Congress were at variance among themselves. They agreed in denouncing Spiritualism, but the reasons they assigned for so doing were not only different, but mutually destructive, *e.g.*, Spiritualistic phenomena may conceivably be caused simply by telepathy between incarnate minds, or they may be the work of an almost Omnipotent

and quite supernaturally stupid Devil. ~~Both of these~~ explanations cannot possibly be true. And every legitimate advantage must be taken of the divergency. The following challenge must be definitely issued to the official Church, and repeated over and over again—How can she claim to direct the minds of others when she is unable to make up her own?

But we are immediately concerned not with the Church as a whole, but with certain officious individuals. These must be separated, and penned up in appropriate places of confinement. To this end their characters must be studied and their dispositions humoured.

Canon McClure and Dean Swayne (now Bishop of Lincoln) seem to have little in common with their fellow-speakers at the Congress. As to the former, I have only to remark that his information is not up-to-date. And really it is almost impossible for anyone to keep pace with the rapid advance of psychical knowledge. As for the latter, I fancy that many of his colleagues must regard him as a mere Laodicean. His weakness in withdrawing the capital charge against Sir Oliver Lodge is in striking contrast with the blazing zeal of the Rev. J. A. V. Magee. Not thus would the latter champion of orthodoxy deal with Sir Arthur Conan Doyle. Give him the power, and after the godly fashion of our fathers, he would chastise the heretic with a three hours' sermon to be relieved only by dismissal to the stake. Such crude measures commend themselves not to the placid mind and kindly heart of the Dean. He curses not at all, and he blesses not at all. He puts everything down to telepathy.

Clearly, opponents of such different character may readily be separated and they should be treated in a totally different way. We shall approach the champion of telepathy with all the courtesy of a Japanese policeman. "Deign, learned Sir, to enter honourable pen. Separate yourself from this rabble, and condescend to tell us how you can explain away all our facts by telepathy."

But once the opponent has taken up his position, he must be kept within it, and the fight must be carried to a finish. Once get Rationalist or cleric safely into the telepathic position, and he may be left to the tender mercies of "V. C. D., Mr. Duxbury, or the Rev. C. Drayton Thomas.

Just one word of special warning to the clerics who are inclined to adopt what I may call the telepathic heresy. That word is simply "Don't." If Spiritualism can be explained away by telepathy, and telepathy is nothing but a process between incarnate minds, then what becomes of the historic Faith? And if the historic faith which was committed to your charge disappears, then—to put matters very brusquely and roughly—what is to become of you? I am sorry to present the question in so crude a form, but I am only anticipating by a very few years the demand that will most surely be made of the Church by the nation at large. The National Church of the near future will have to be a really spiritual Church with real spiritual powers. Failing this, there will be no National Church at all. And so I suggest to defenders of the Faith that they should not be in such a hurry to adopt a fashionable theory which they do not understand, and the consequences of which they have not thought out. *Surtout point de zèle.*

(To be continued.)

"CERTAINTY VERSUS DOUBT."

Mr. Morris Hudson (Bathampton) writes:—

The late F. W. H. Myers was a great admirer of Wordsworth, and probably one of his most eloquent passages of prose was founded on the following quotation from "The Prelude." It has a distinct bearing on the recent discussion between Miss Dallas and Mr. Rolleston:—

"A thought is with me sometimes, and I say—
Should the whole frame of earth by inward throes
Be wrenched, or fire come down from far to scorch
Her pleasant habitations, and dry up
Old ocean, in his bed left singed and bare,
Yet would the living Presence still subsist
Victorious, and composure would ensue,
And kindlings like the morning—presage sure
Of day returning and of life revived."

It will never rain roses. . . . If we want more roses, we must plant more trees.—GEORGE ELIOT.

"CHILDREN OF THE DAWN."—Miss E. Katharine Bates sends us a lengthy letter dealing with the recent review of this book (p. 92). We regret we have only space for an extract: "These dawn children have frequently given accurate descriptions of themselves to me, simply for verification by other 'etheric' children. There will soon be as much evidence of their existence as of that of any other children on the advancing higher-physical planes. Of the many men and women amongst us to-day, some have this psychical vision open to them continually. There is a wide difference between the theoretical ideal of the best conditions for bringing children of advanced capacity into the world, and the fact that such children have been brought into the world under these more favourable conditions, and are likely to fulfil this high calling as pioneers of a coming race."

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FALLACIES AND SADDUCEES.

MR. GEORGE BERNARD SHAW AND MR. H. G. WELLS
DELIVER OPINIONS.

Although we have sometimes to deprecate the wild statements and random theories put forward by unseasoned students of Spiritualism we could not help feeling that there was some little excuse for them, for the entry of such people into our subject means such an enlargement of their previous stock of ideas that they may well feel a sense of unlimited freedom. But when it is a question of extravagant statement and reckless guessing, we find the wildest Spiritualist hopelessly outclassed by the materialist and rationalist—those followers of logic and exact thinking.

An inquirer, for example, visits a medium (public or private) to whom he is a complete stranger, in quest of a message, let us say, from his departed son. Although his mind is full of the matter, it may be that instead of any communication from the son, he receives a message, with identifying particulars, from some distant cousin, of whom, until then, he had never heard. When he returns home and looks into his family history he finds there was such a cousin; the name and all the other particulars are correct. What does the sceptic say? He cannot fall back on telepathy, for he probably does not believe in it, and even if he did it would be ruled out by the circumstances of the case. So he maunders something about dark rooms, conjuring, sleight of hand—he is usually very vague in his "explanations"—and when he is sharply told that these things had nothing to do with this particular case, he falls back on a really bright idea: The mediums maintain a kind of psychic "Who's Who," a species of Stubbs' Inquiry Agency, a Universal Personal Intelligence Bureau. That such an institution, if it is to cover the kind of case we have outlined (by no means an imaginary one), would involve millions of names and family histories does not seem to disconcert him in the least. That it would entail a cost of many thousands of pounds a year to keep it up to date, even if it were a possible undertaking, does not give him pause. He offers his wild theory—he sets it down in cold print. It is alien to common-sense, it is divorced from sanity—but it is rationalistic.

The latest important deliverances on the subject of Spiritualism proceed from Mr. George Bernard Shaw and Mr. H. G. Wells in the current issue of the "Strand Magazine." Mr. Shaw tells us that his mother "was always having communion with the dead," and that she was "a wise and well-balanced woman." We certainly knew that Mrs. Carr Shaw was a Spiritualist, and from conversations with her judged her to be a very kindly and sensible woman, with a clear and independent outlook on life. That, however, by the way. Mr. Shaw complains that the ouija board "gives off rank nonsense." So it does sometimes, and it is rather a pity that the giving off of rank nonsense is not confined to ouija boards. Mr. Shaw never goes to séances because he "will not promise not to cheat," also Spiritualism "adds a new terror to death." It is an "awful idea" that "the poor dead must spend their time tipping little tables and ringing bells." And so forth. It is all very cheap. Indeed, it is such rank nonsense that it really looks as if it had come through one of those ouija boards. Nowhere does he reveal that he has the faintest idea of the deep issues behind the apparently trivial details with which he deals.

We can almost fancy that his last statement must have been made by Mr. Shaw with his tongue in his cheek. He tells us he agrees with Dean Inge "that belief in immortality depends on faith in supra-temporal

absolute values." While we agree that immortality, as being a different matter from "human survival," takes us beyond considerations of time and space, we cannot quite see Mr. Shaw preaching from such a text. If he really thinks it provides a solution for the doubt and scepticism of the time he might try it on Mr. Joseph McCabe and other leaders of the secular school. It would be of little use to the man in the street. He would not know what it meant, to begin with. It would not comfort him in the least. It would not open the door of his mind so effectively as one of those contemptible manifestations from the "poor dead" who, "instead of decently resting," are condemned to spend their time tipping tables and ringing bells.

Enough of Mr. Shaw, who has a reputation (of a sort) to maintain. He is one of the poor living who has constantly to do something to amuse his fellows, "instead of decently resting." We turn to Mr. H. G. Wells, who finds that "men like Sir William Crookes, Sir Oliver Lodge, Sir William Barrett, Dr. Alfred Russel Wallace and others of their calibre" are "extremely gullible." "The scientist, the professor, the student deep in his speciality, have always been the easy prey of cheats." But not Mr. Wells. He is much too clever. And what a "heaven" we poor deluded Spiritualists believe in. We believe that "if you have lost your teeth here on earth, they are restored to you in that heaven in perfect order." And you are no longer bald—you get your hair back! It is, of course, a preposterous idea. It would be much more rational to believe in a "heaven" in which, after death, one remained bald and toothless. Not that it matters much, for "the whole idea of a personal immortality is absurd on the face of it."

Mr. Wells would not "want to put Science in the position of finality on any matter," and Science should be grateful for this. There are unknown forces and things, and "new worlds will be discovered." "Marvels will come" (they have; we include Mr. Shaw's and Mr. Wells' views on Spiritualism amongst them). "But they will be discoveries that connect with what we already know." And it is precisely because the immediate hereafter proclaimed by Spiritualism connects so closely with the world we now live in that the whole idea is despised and rejected by most of the other critics!

Let us say of them with Horace: "The same error belongs to each, but it mocks them in different ways."

PROFESSOR DEARMER ON THE CHURCH AND SPIRITUALISM.

Professor Dearmar is lecturing on Psychical Research during April at the new Fellowship services in Kensington Town Hall, on Sundays, at 3.15. On Easter Day he began a discussion of the Resurrection from the psychic point of view. He said that a new science had arisen, just when the need was greatest, which would prove a mighty ally to those who took a religious view of life. Of course, this was met by opposition on the part of many religious people, because most people, both religious and otherwise, were conservative, and assimilated new knowledge with difficulty. None the less, it was a pity that unwise little books were published about Spiritualism by religious leaders who had never given that serious and prolonged study to the subject which alone would give them the right to speak. Just as the Church had opposed physical discoveries seventy years ago, bringing enormous harm to religion by so doing, so many people seemed determined that the Church should now oppose psychical discoveries. Yet these discoveries were bringing just that support to the Church's main contention which was sorely needed. Psychical science was fairly sure to be the key-note of the twentieth century, as physical science had been of the nineteenth—Spiritualism instead of Materialism. Christianity, as a matter of fact, was committed not only to the fact of appearances after death, but also to what was called materialisation. This was the teaching of Easter Day. Christ appeared, not merely as a phantasm, but as an actual person with a real body that could be touched and felt.

THE MEANING OF SALVATION.—Salvation is nothing more nor less than living the Christ life to the best of our ability on this earth. The Greek word *Soteria* was well translated in the Latin Vulgate by *salus*, i.e., spiritual "health," and the word was used till the twelfth century, when it began to be replaced by "salvation."—From "The Religion of the Spirit World," by the REV. PROFESSOR G. HENSLAW, M.A.

FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle gave an inspiring address at the Battersea Town Hall on March 30th, taking for his subject "My Experiences." Viscountess Molesworth presided. Some remarkable clairvoyant descriptions, including names and addresses, were given by Mr. W. R. Sutton.

Sir A. Conan Doyle, who spoke with what the "Evening Standard" describes as "passionate sincerity" said, in the course of his remarks, "What has happened to the Christian religion is that they have taken the engine off. The engine was Spiritualism, and the result is that the train is gradually coming to a stop. It is as certain as Christianity renovated Rome that Spiritualism is going to renovate Christianity."

Sir Arthur added, "In the whole record of psychic research there is not, I believe—and this is a challenge—a case of any man who ever went to twenty-five séances and who read twenty-five books on this subject and was not convinced, or at the very lowest, was not agnostic."

Mr. and Mrs. Hewat McKenzie invite their friends to visit the new British College of Psychic Science, Holland Park, in the opening week, April 12-17th. A unique exhibition of supernormal pictures will be shown.

Miss Felicia Scatterd gives the first of a series of lantern lectures on Spirit Photography and Allied Phenomena at 6, Queen Square, on Tuesday next. The lecturer has had a very wide experience in psychic research, and many of the pictures she will show have been specially gathered from the Continent.

The Rev. C. J. Tweedale writes: "Surely Mr. McCabe overlooked Sir William Crookes's positive recognition of his deceased wife's spirit photo as narrated in 'The Psychic Gazette' for December, 1917, when he tried to make a point of Sir William's letter to Madame B.—in 1874—nearly fifty years behind the times! There are none so blind as those who do not wish to see."

We have received a visit from Dr. V. Vezzani, a member of the Society for Psychic Studies in Rome. He hopes to meet prominent workers in the psychic field in this country. Dr. Vezzani informed us that the Rome society hopes to publish this year a book by Flammarion summarising most of his work in connection with psychic research. The book will appear both in French and Italian.

He further stated that the society in Rome is carrying on experiments with the well-known medium, Madame Lucia Sordi. Under very strict test conditions fine stereoscopic photographs were secured with the aid of an electric flash-light during materialisation séances.

The Marylebone Association is to be congratulated on the success of the Queen's Hall meeting in commemoration of the anniversary of Modern Spiritualism. The three speakers for the evening, Sir Arthur Conan Doyle, Dr. Ellis T. Powell, and Mr. Percy R. Street, gave splendid addresses. Mr. Street related some personal experiences on the battlefield that made a most convincing appeal to the audience.

In the "Daily Telegraph" of the 30th ult., M. le F. Shepherd, of Craven Terrace, W.2, labours to make a case against LIGHT, quoting, amongst other passages, from LIGHT of June 5th, 1915, a statement containing the words, "God as we used to call Him in the good old days." This was simply a sarcastic reflection by one of our contributors on modern scepticism. This method of divorcing phrases from their context and general surroundings in order to make an argument is an old trick and an unworthy one. We have called the attention of the editor of the "Daily Telegraph" to its correspondent's methods, pointing out that LIGHT is read by many people in the churches and numbers amongst its contributors some clergymen of high standing.

Mr. F. Britten Austin has a striking story, "The Lovers," in the April "Strand Magazine," based on crystal gazing.

In the same number Mr. Bernard Shaw and Mr. H. G. Wells give their views on Spiritualism. Both writers are opposed to the subject.

"The first ouija board that came to Ireland," says Mr. Bernard Shaw, "was my mother's. She was always having communion with the dead. Naturally she took it quite seriously, although she was a wise and well-balanced woman. I worked with that ouija board constantly—or played with

it—until it became a deadly bore. It usually does in about a week. Such rank nonsense as it gives off! Any child could write more amusing stuff. If the dead are capable of such utter drivel, it is indecent to encourage them to do it. No, I've looked into the subject in other ways—and it doesn't in the least interest me."

Asked by the interviewer whether he had ever attended a Spiritualist séance, Mr. Shaw answered in characteristic style. He said, "I never go to one because I will not promise not to cheat. Of course, to cheat at a Spiritualistic séance is the only way to test its worth."

Mr. Shaw explains this novel view by saying, "If there are spirits and they have a modicum of sense, they will see through the deception, and by exposing it give a triumphant demonstration both of their existence and of a higher degree of the critical faculty than most believers in mediums possess."

Most of Mr. Shaw's remarks may be dismissed as airy persiflage. His dense ignorance of the subject is apparent when he writes, "How much chance has a sorrowing mother, sitting in a dark room, and hoping to get a message from her dead son, to detect the strings in the dark put there by a practised medium?" As we know, the majority of séances are not held in the dark.

By the way, the library of Spiritualistic books (an excellent collection) possessed by Bernard Shaw's mother was given to a well-known London speaker and worker in our movement.

Mr. H. G. Wells' attitude towards Spiritualism was indicated in his book, "The Undying Fire," where one of the characters says, "All this cheap medium stuff has been shot upon the world by Sir Oliver Lodge."

In the "Strand" interview Mr. Wells, asked what he deduced from the fact that so many first-rate men of science agreed in the belief of the possibility of communication, replied, "Only that they are extremely gullible. . . . The scientist, the professor, the student deep in his speciality, had always been the easy prey of cheats."

To the question whether science considered the claims of Spiritualism to be impossible Mr. Wells said, "I shouldn't want to put science in the position of finality in any matter. Of course, there are forces still unseen and unknown. New worlds will be discovered by science. Marvels will come. But they will be discoveries that will connect with what we already know. The new will be part of our system. The feel of reality will be irresistible. And they will not depend on disordered imagination or the spooky atmosphere for their existence."

Mrs. Fred Maturin's book, "Rachel Comforted," is to be published by Messrs. Hutchinson on the 15th inst.

We take the following illuminating reference to Spiritualism and insanity from the February issue of the "Harbinger of Light" (Melbourne): "In the course of his annual report for 1918, on the Hospitals for the Insane, Dr. W. E. Jones, Inspector-General, states that the total number of insane in the State of Victoria at the end of the year was 6,000. The probable causes of insanity are referred to, 'religious excitement' being responsible for four of the cases. There is no reference to Spiritualism in the review."

In the April number of the "Occult Review" Mr. Oliver Fox, in an interesting article, gives his "practical researches into the little-known realms of dream consciousness, astral travelling, and self-induced trance." He states that he writes in the hope that his experiences may prove helpful to other students on this perilous way. In his Notes of the Month the editor writes on "Some Sidelights on Reincarnation."

Meetings next week.

Tuesday:—

L.S.A., Mrs. Jamrach, 3 p.m.
Stead Bureau, Miss F. Morse, 7 p.m.
Mr. H. J. Osborn, Mortimer Hall, 7.30 p.m.
Miss Scatterd, 6, Queen Square, 7.30 p.m.

Wednesday:—

Delphic Club, Mr. Loftus Hare, 5 p.m.

Thursday:—

L.S.A., Dr. Powell, 7.30 p.m.
Stead Bureau, Mr. Percy Street, 3.30 p.m.

Friday:—

Delphic Club, Mr. W. Frankland, 5 p.m.

EXPERIMENT WITH A SEALED BOOK.

By THE REV. C. DRAYTON THOMAS.

(Continued from page 110.)

CONCLUSIONS DRAWN FROM THE TEST.

Since but one point out of thirteen failed to find correspondence in the book we may safely discard all suggestions of coincidence and try to learn something from the nature of the references given. It is clear that whoever obtained these tests had not searched the book in the manner of men; for we should have quoted passages verbatim and our references would have been direct and exact. Picture someone blindfolded who feels a manuscript for psychometric readings. On placing it to the forehead he might obtain ideas, even a crowd of them, and would proceed to mention some of the strongest. If his gift were of a clairvoyant type he might give correctly some names and actual words, but for the most part would content himself with mentioning ideas, without stating too exactly how they appeared in the manuscript. On a second trial he might name an entirely different set of ideas without repeating any of the former. For, unless his clairvoyant power were unusually acute, he could not give what came to him at the moment. In my experimental psychometry I am conscious of ideas shaping themselves in words; I see nothing and feel nothing, but find ideas or short sentences floating into consciousness. This may be but a rudimentary stage of psychometric ability, yet it offers an attractive theory as to how the test-book may supply ideas to a communicator. If when in contact with the book he can only occasionally perceive clairvoyantly an exact word, and for the rest has to depend upon ideas which come in psychometric manner, then we have an explanation of the curious nature of his references, references which are mostly correct but somewhat lacking in definiteness of detail.

The account given by my communicator agrees in substance with the above suggestion. At the date of this test he was only able to see actual words now and again as if by a flash of clairvoyant power in its initial stage. He noted each idea which struck him strongly and calculated the number of the page from which it came. He found that he could not with certainty extract many ideas from any one page, but must be content to take what came, using or discarding it as seemed wisest.

My conclusion is that this particular book-test was obtained by a spirit who psychometrised part of a page here and there, gleaning an impression of the subject of the book and getting an exact glimpse now and again by clairvoyance. This would seem to explain the indefinite nature of his allusions. But his way of dealing with the ideas obtained offers a further subject for study; for where they bring to him apposite recollections from his earth life he expresses these in a manner giving a clue to his identity. It has been queried if the book-tests shortly to be placed for examination before the Society for Psychical Research may not be the result of a peculiar power of clairvoyance in Mrs. Osborne Leonard? But assuming for a moment an hypothesis so baseless, although it might serve to suggest how knowledge from books in distant places had been obtained, we are still left with no idea as to how such knowledge is given to sitters in a form inextricably interwoven with memories of their departed friends, the professed communicators! In the above reference to "twenty years before he passed on" there was no meaning for me until I had carefully calculated the years and thought over my father's whereabouts and surroundings in 1887. Now this interweaving of tests with my father's memories is a persistent feature of these communications and has long since satisfied me as to the identity of the communicator with my father. I will add a recent instance in illustration; on January 16th, 1920, I was told to examine "The Daily Telegraph" for the following day and to notice on the first page near the top of the second column the name of the place where I was born. "He is not sure if it is given as a place name, but the name is there." Next day, four lines from the top of that column, was the following advertisement in which "Victoria" is used as a personal and not a place name. "Victoria—Send by return. Most anxious second message." I had always thought of my birth-place as Taunton, never as Victoria, but recollected having heard the latter name used in connection with Taunton. So I wrote to my mother asking for particulars. She replied that at the time of my birth they were living close to the Wesleyan Church, of which father had charge, in Taunton, that it was always called Victoria to distinguish it from the larger Church at the further end of the town; and she added finally that father's church was situated in Victoria-street and that the house where I was born was in Victoria Terrace! Comparatively few persons now living would remember that I was born at Taunton, fewer still would be aware that I was born at Victoria. Yet this is just the kind of fact which my father could not possibly forget! I may add that this advertisement had not appeared in "The Telegraph" on the day of my sitting.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donation: Sir A. Conan Doyle, £1.

LONDON SPIRITUALIST ALLIANCE, LTD.

ANNUAL GENERAL MEETING.

The twenty-fourth annual general meeting of the London Spiritualist Alliance was held in the hall at 6, Queen Square, on the afternoon of Tuesday, the 30th ult., and was well attended. The Secretary having read the notice convening the meeting, the Chairman moved the adoption of the report and balance sheet for the past year. He congratulated the Society on the report, which he regarded as excellent in every respect but one: he did not think sufficient emphasis was laid on the fact that the Memorial Endowment Fund, which at the beginning of the year stood at £1,028, reached at the end of December the sum of £4,760, and that this was chiefly owing to the generosity of two or three friends who had given large amounts. He trusted that their good example would be followed by others. The rise of prices all round and the consequent increase in the cost of producing LIGHT had, with other heavy expenses, been a cause of much concern, but the Alliance had been able to continue all its work and to do it, he thought, satisfactorily. With regard to the financial statement, as he had always been the Society's treasurer and as that was probably the last meeting over which he would preside he was particularly pleased that the accounts should be so satisfactory.

Mr. Engholm seconded the motion, which was carried unanimously.

The next business was the election of members of the Council. The three retiring members, Mr. Withall, Mr. Thurstan and Mr. Biden Steele, having been nominated for re-election, were, in the absence of any other nominations, declared elected.

Discussing generally the business of the Alliance, Mr. Withall said that two hundred and sixty-five new members had joined since October, but a very serious fact was that three hundred and eighty-eight of the old members had not paid, and with one exception they had taken no notice of the reminder which he had added to the circular calling the meeting. If they wished to resign they should, in accordance with the rules, give notice of their intention to do so. With regard to the conduct of the Society he readily welcomed suggestions if given in a right spirit, but he did not think that spirit had always been present. He had worked for the cause a considerable number of years and he felt it was time he should have a little relief, and resign the management of the Society into younger hands.

Mr. Engholm expressed a strong feeling that whether Mr. Withall retired from the actual activities of the Association or not he should remain in touch with it in some way and, as the father of the Alliance, keep a watchful eye on all that was planned and done for its welfare. Mr. Withall, with himself, realised that Spiritualists were not in the same position that they were thirty years ago, that they were in the midst of a gigantic movement. The Alliance was in a magnificent position to be the centre of that movement. It was not fair for any of the younger men like himself to expect Mr. Withall to bear all the brunt and anxiety of the work. One thing he had done they would always remember: he had maintained the honour and integrity of the Alliance. At their next Council meeting many important matters would be discussed. They were going to ask members to rally round them and be responsible for some of the things that had to be done. They must have united organisation. Mr. Withall's attitude at that juncture was most gracious: in giving way to the younger men he was asking them to tend the garden he had so ably helped to plant many years ago. Some of the worries and troubles to which he had referred would be wiped away, for LIGHT in a new and enlarged form would ere long be placed on the bookshelves and would produce a respectable income. Mr. Engholm closed by appealing to his hearers to stand by the Society and help to make it what it ought to become—a great focus point of Spiritualist interest and activity.

The meeting closed with votes of thanks to the Chairman and to the unseen helpers.

The following are some points from the Report:—

"In less than a year's time, it will be necessary for the Alliance and LIGHT to remove from their present abode, and the Council have been in some anxiety to find new premises, being now confronted with a famine of house or office room in every direction. They are nevertheless confident that having safely passed so many vicissitudes, a way will be found for the work to be continued. In the meantime they appeal to all those who feel an interest in the success of the Alliance to assist them in every way possible."

Referring to the publicity now being given by the Northcliffe Press to the subject of spirit communication by publishing the script messages of the Rev. G. Vale Owen in "The Weekly Dispatch," the Report observes:—

"With this historic event began a general breakdown of the old Press policy of silence or misrepresentation, and the outbreak of a flood of inquiry which would amply justify the establishment of the largest possible centre for the London Spiritualist Alliance; for the advance of the subject has now far outpaced all the official agencies of Spiritualism, and bids fair to pass beyond them unless they can be soon adapted to the needs of the age, for what was

before a sectional subject, handicapped by its poverty and unpopularity, is now rapidly becoming a world-movement.

"THE LIBRARY.—This has grown steadily in the number of books and the demand for them; it represents the greatest asset of the Alliance and an instrument of the highest usefulness.

"MEETINGS.—Besides the usual features of Alliance sessions—Mrs. Wallis's trance addresses, Mr. W. J. Vanstone's lectures and the meetings for clairvoyance—special addresses were given during the year as follows: Dr. Ellis T. Powell on 'The Psychic Researcher in the New Testament,' and 'The Life Beyond: Its Higher Aspects'; Miss Lind-af-Hageby on 'Mediumship'; 'A King's Counsel' on 'Mediumship and Its Critics'; Mr. H. W. Engholm on 'How to Let the World Know'; and Mr. Percy R. Street on 'Psychic Development: Its Use and Abuse.'"

"IN JOURNEYINGS OFTEN."

A STORY OF REBIRTHS.

The publishers describe "Seven Journeys," by Dorota Flatau (Hutchinson, 7/6 net) as "a remarkably powerful novel." I cannot discover any novel in it; the book is a series of separate stories. True, it is explained that these are supposed to represent stages in the development of a group of souls from the moment of their leaving Infinity until the present day; but if the same names were not repeated in succeeding narratives, one would never guess that the characters were the same, and we are given no hint of what they were doing or learning in the intervals between their successive incarnations. This has not prevented me from enjoying the stories as stories—they strike a note of boldness and originality, and are decidedly clever—but of the whole seven the one or two which least suggest any connection with those which precede it are, to my mind, the most natural and the most appealing. I find this specially the case with the vivid sketch of a Chinese tea-house girl, vain and seemingly utterly selfish, but who has yet some latent capacity for the emotions of pity and gratitude, and at last finds her soul in an act of sublime self-renunciation. It is complete in itself.

But the idea running through the whole chain is that the soul, by the trials it endures in one incarnation, atones for the wrongs it has done in a former. The complaint of a character in one story, that the troubles she suffers are unjust, is met by the suggestion that she had herself placed them on her shoulders in a forgotten past. This way of looking at all the joys and sorrows of life as so many awards and punishments, whether brought by us upon ourselves or inflicted from without, I regard as utterly false. A plant might as well complain that it has done nothing to deserve an unpleasant soaking shower or congratulate itself on having justly earned the sunshine. Both come in the order of a beneficent Providence to supply needs, not to satisfy imagined desires.

Again, to talk of the events of our lives as simply the Karma of our past deeds is to overlook the fact that our deeds are not the original causes of anything. They are the expressions of something already existing, and which must be known to the great Guide and Disposer of all things. What we are precedes what we do. A child touches a hot object; its action is the outcome of two characteristics of child-nature, not entirely absent from adult nature—curiosity and ignorance. The pain it suffers is not punishment or expiation or atonement; it is simply a lesson, and a very effective one. Curiosity is satisfied and ignorance is enlightened. Having reaped the interest of its tears, none but a very silly child will murmur afterwards at the injustice of the pain.

God is the great Teacher. Pains and pleasures are inseparable from the lessons He sets us; they have their uses but are not ends in themselves. It is sufficient for us if we learn our lessons well.

GERSON.

DECEASE OF MRS. ERNEST SMITH.—It is with deep regret not unmingled with admiration for a life of unselfish service that we record the news received from Mrs. Carl Heath (E. M. Holden) of the sudden passing of her sister, Mrs. Ernest Smith (née Holden), on March 15th, in a tragic manner. While gathering buds and catkins at Kew, she lost her footing on the steep bank of a backwater of the river, fell in some few feet of water, and was drowned, her body not being recovered until early the following day. As a medium in the Home Circle, it was she through whom the major part of "Messages from the Unseen" was received. Trained at the Birmingham School of Art as an artist, for the most part an animal painter, she studied also in Scotland, and later on in Paris. In 1911 she married Mr. Ernest Smith, sculptor, and settled in Chelsea, where she carried on illustration and design work, and had recently exhibited at the Crystal Palace, and previously at the Royal Academy. During the war, while her husband served in France, she worked for a time on the land and in hospital, and a rounded life of service was brought to a swift close in her forty-ninth year, leaving three other sisters and a brother of the family circle to survive her.

THE RELATION OF THE INQUIRER TO THE PROFESSIONAL MEDIUM.

ADDRESS BY MISS MERCY PHILLIMORE.

The first person the inquirer into our subject usually sees on entering the library of the L.S.A., and to whom, therefore, he or she applies for information, is the lady librarian. Miss Phillimore is consequently so well known to the members and friends of the Alliance that Mr. Dawson Rogers who, as her oldest friend in the office, took the chair at the meeting on the 25th ult., found it unnecessary to say much by way of introducing the speaker of the evening to her audience. The genesis of the very thoughtful paper which Miss Phillimore proceeded to read she explained as follows. She had visited a certain medium who had been ill:—

"I found that the illness was to a great extent the result of the difficulties inevitably attending the life of a professional medium. With much vehemence and at some length I expounded to Mr. Withall what I considered to be the amazing want of logic on the part of workers in the field of Spiritualism and Psychical Research in neglecting the well-being of mediumship, which was the very basis upon which was built the structure of this modern movement. He listened with a patient smile and replied that I had better choose a Thursday evening and lecture the Alliance!"

With this preamble the lecturer entered upon her subject, first observing that all that she would have to say would deal with subtle mental and emotional forces which were too often overlooked, for she was convinced that it was usually inexperience and lack of observation which caused a well-intentioned inquirer quite innocently to "upset the conditions"—as the popular phrase had it.

In order to see the question in its true perspective it was well to consider the relationship of man to his physical environment and more particularly his susceptibility to unseen forces.

THE NATURE OF MEDIUMSHIP.

"The more I see of mediumship and the more I reflect upon the implied principles underlying spirit communications that are frequently most spectacular and, as I prefer to believe, symbolical, the more I realise that those principles coincide most strikingly with the principles that exist in daily human intercourse between neighbour and neighbour. I will first try, therefore, to emphasise such aspects of normal intercourse as in a more sensitive and heightened degree seem to be the basis, or common meeting ground, between the triple alliance of spirit, medium, and sitter. (As everyone knows, to be a medium is to be a connecting link between two or more people, things or ideas.)"

Unless one were held captive in the shackles of materialistic philosophy it was not difficult to realise the existence of spirit, or progressive and creative thought power working everywhere and for ever in conjunction with matter. That progressive and creative force reached its highest expression in the spiritual nature of man. The physical processes of the body were controlled by the subconscious intelligence. The psychical, mental and spiritual nature, which we regarded as the true man, was acutely and almost wholly influenced by will, which depended for its force and scope of action upon the person's quality of receptivity to unseen influences.

It was easy to trace two distinct sources of unseen influence impinging upon man's spiritual consciousness—the impersonal, from Nature and her expression through the arts, which embraced the trinity of beauty, truth and goodness; and the personal, our influence one upon another. The latter, the personal influence, might be analysed further into (a) involuntary influence, which was the intermingling of subconscious awareness of the truth followed by the emergence of that awareness into the conscious mind, and (b) voluntary personal interaction by directive will power.

PERSONAL ANTAGONISMS CAN BE SUBDUED.

The subconscious mental antagonism which arose involuntarily from the meeting of two inharmonious individualities could, the lecturer confidently affirmed, be checked or even translated into subconscious harmony by directive will power without the use of the spoken word—thus proving (1) that there was a subconscious mind amenable to will-power and (2) that man was an individual and at the same time part of a unity. She also gave an instance in which one person in harmonious temperamental adjustment with another was intuitively aware of that other's physical and mental condition—thus proving on the one hand the mind's independence of the brain and on the other the existence of this underlying unity. Viewed in this way it could be clearly seen that all people were mediums, normal mediums—focus points between the seen and the unseen.

The specially gifted people, whom she called abnormal, or supernormal mediums, would seem to obtain their evidence of human survival by means of faculties which appeared to be similar in essentials to those exhibited by normal people, differing chiefly in degree. As mediumship was closely bound up with the re-experiencing and re-sensing of our

most intimate emotions and feelings it followed that the life of the medium was made difficult and trying by reason of this perpetually cultivated hyper-sensitiveness. The speaker gave an illustration of how the sitter's state of mind reacted on the medium, and said that few people in the early stages of their inquiry could appreciate at what a price the medium pursued his task. She regarded it as a life of sacrifice for an ideal.

THE SPIRIT OPERATOR'S RESPONSIBILITIES.

When looking for an explanation of an unsatisfactory sitting one usually pointed to the medium, and the very charitable sitter occasionally to himself, but the lecturer had come to the conclusion that, given a good medium who was just a passive instrument, the one who was mainly responsible for the success or failure of the séance was the *spirit himself*. We knew little of the conditions on the spirit side necessary to bring about a manifestation, but it seemed likely, from some accounts, that it required a combination on the part of the spirit, of intelligence, concentration, and will power.

Miss Phillimore also suggested that every established society of Spiritualists should recognise its responsibility to mediumship by agreeing to contribute a certain percentage of all subscriptions and donations towards a fund for the protection of mediums in times of necessity throughout their career.

In conclusion the lecturer said that it was impossible to overestimate the importance of mediumship. It was the bedrock on which Spiritualism was based. Without it we were left on the shifting sands of indefinite speculations. With all its imperfections (and they were many), with all its perplexities and confusion, it was the one thing that could give to the majority of people a sense of the reality and certainty of progressive individual survival—Life after Death. (Applause.)

The discussion which followed, and in which the Chairman, Miss Violet Ortner, Mrs. McKenzie, Mr. H. Ernest Hunt and Major Hilder Daw took part, was marked by warm appreciation of Miss Phillimore's address and general agreement with the views she put forward, and the meeting closed with a cordial vote of thanks.

SILENCE, SOUND AND THE SOUL.

There are silences which hum in the ear. Silences poignantly sad, and heavy silences, searching as music, as the perfume of flowers. Silences which are felt as a physical weight falling heavily on the brain. Without vanity I think I can call myself an artist in so-called silences. Hearing can be enormously extended by practice, and one who is slightly deaf can often detect gradations inaudible to others, for, after all, what is sound? Vibrations which appeal to us as sound have no inherent sound but are due to rates of vibration that impinge upon the nerves of the ear, and are from thence transmitted to brain and mind. To extend hearing is a very simple matter. All that is required is intelligent listening. There is an ineffable minstrelsy of battalions, mute to the casual walker upon earth. The rose, the pine, the mountain are mute, only because the strident human voices drown their melody, but the spiritual consciousness of the universe is one. Psyche travels through matter to her spiritual destiny. God sleeps in the mineral, grows in the plant, thinks in the animal, and reasons in the man. "Lift the stone and thou shalt find Me. Cleave the wood and there am I"; but to-day the world has ears, yet it cannot hear, perhaps because of the clamour of its own voice, yet sometimes someone catches the music of the spheres and wonders from whence it proceeds. As a rule no one ever listens to anything, yet within the ears of men, and without their knowledge, a lute of three thousand strings has existed for aeons, accepting the music of the outer world and rendering it fit for reception by the brain. Each musical tremor which falls upon the organ selects from the stretched lute strings, or nerve-fibres, the one appropriate to its own pitch and throws it into unisonant vibrations. Those microscopic strings actually analyse air, reveal the constituents of which it is composed. Vibrations to which they do not answer are to us inaudible. I have heard delicate sound waves which murmur like the voice of the sea when a shell is held to the ear. There is a distinctive voice of the forest which differs from the voice of the flower garden with its shout of colour. There are voices which seem to come from far distances, and often when lying in bed on a still night I have heard a subdued babel as if I stood behind the door of a ball-room thronged with dancers and pealing with music.

—From "The House of the Other World," by
VIOLET TWEEDALE.

The long suppression of Spiritualism possibly checked the growth of or atrophied the human super-psychic faculty. If musical art had been suppressed as long and as severely as Spiritualism, possibly that art might also have been stunted in its development, and the world have missed the charm of Beethoven's musical soul.—From "Man-Making," by PROFESSOR W. E. BENTON.

SOME RECENT BOOKS.

"The Divine Companion," by James Allen (Fowler and Co., 5/6 net). The late Mr. James Allen was engaged upon this book during many years of his life. His disciples will welcome it as an expression of his personal experiences of life—"the story of my soul," as he himself describes it. The first part of the book is concerned with the manifold activities of truth, which reveals itself to the human seeker as the Awakener, Consoler, Redeemer, Reconciler and Protector. The knowledge of truth leads the soul to undertake the journey of life, and to that end it puts itself to school. It is instructed in the various spiritual exercises—discipline, renunciation, righteousness and the like—by the Divine Companion. This portion of the book is written in the form of a dialogue between the Master and the disciple. The Divine Messages (the Way of Illumination) with which the book closes are contained in six prophecies, three exhortations, three instructions, and a three-fold discourse concerning the way of truth. This latter part is somewhat reminiscent in style and setting of the "doctrine passages" in Sir E. Arnold's "Light of Asia." "The Divine Companion" is written throughout in a pleasing kind of irregular blank verse. The teaching of the author is familiar, and in this book he describes with a master-hand the experiences of his own interior life. It is a human document at once poignant and inspiring.

"The Threshold of the New," by Charlotte Stuart (Hurst and Blackett, 2/6 net). Miss Stuart attempts in the brief compass of this little book to set forth some aspects of the Higher Thought. She moves throughout upon an exalted plane of thought, and, but for her clarity of expression and simplicity of diction, the majority of her readers would be left far behind. She treats of such subjects as the mystic consciousness (one wonders how far the older schools of mystics would agree with her conclusions; she could hardly expect it, and probably would not desire it), the relativity of knowledge, and the art of living. Her philosophy is inclined to take a detached attitude towards life. She lives in a world of thought, than which it is hard to imagine anything more Paradisaical. For this reason her book should be in the hands of all busy people lest they neglect overmuch the needs of the interior life. Miss Gertrude Page contributes a foreword which is apt to exaggerate somewhat the meed of praise which is undoubtedly due to the gifted writer.

"The Other Side God's Door," by M. N. Robertson (Kegan Paul, 6/- net). The cumulative effect of the experiences of those who seek to penetrate within the spirit-world is leading still more people to experiment in the same direction. This book is the record of one, brought up in the orthodox faith of the Church of England, who read Sir A. Conan Doyle's "New Revelation" and determined to test for herself the reality of such experiences. The result of her experiment was a series of messages from Lord Kitchener, Mary Baker Eddy, and others. The authoress describes with great simplicity her initial attempt to "move a table" ("I felt very foolish . . . and laughed a bit foolishly"—many will recognise the sensation). Her attempts were early crowned with success, and she went on to experiment in automatic writing. Along these two "lines of communication" Mrs. Robertson received her messages from Lord Kitchener and others. The chief value of her messages (quite apart from certain descriptions of life beyond "God's Door," which correspond with countless other accounts of existence in the spirit-world) lies in the ability which she experienced to describe in detail certain previously unknown characteristics in the persons with whom she corresponded. This fact goes a long way to discredit the notion that such messages are the fruit of the imagination. To quote some words with which Sir A. Conan Doyle introduces the book, "Your statement is very interesting, and in parts very convincing—indeed, some of the tests seem quite final."

H. L. H.

I HAVE known a vast quantity of nonsense talked about bad men not looking you in the face. Don't trust that conventional idea. Dishonesty will stare honesty out of countenance, any day in the week, if there is anything to be got by it.—DICKENS.

OBITUARY.—We have to record the passing of Mrs. Mary Jones, one of the oldest members of the Alliance, whose enthusiasm brought her out to attend the meetings long after the time when her waning strength would otherwise have induced her to remain at home. She was particularly glad to welcome any Welsh friends who spoke from our platform. Her gentle, kindly presence will be greatly missed.

THE PRESS CAMPAIGN.—Those correspondents who look to LIGHT to supply answers to all criticisms in the Press and to carry on the psychic campaign in a comprehensive manner may be reminded that much of this work is being done, and more effectively done, through the newspapers and magazines at large. We may note, for examples, Mr. G. H. Lethem's articles in the Glasgow "Weekly Record" and the series of articles on the evidences for life after death (by the Editor of LIGHT) now running in the "Penny Pictorial," to say nothing of the many letters replying to attacks in the Press, some of them by Spiritualists who, as professional writers, are able to command attention in circles outside those to which LIGHT is restricted.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

The Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Miss Florence Morse. April 18th, Mrs. Wesley Adams.

The London Spiritual Mission, 13, Pembridge Place, W.2. 11, Mr. Ernest Meads; 6.30, Mr. Percy Beard. Wednesday, 14th, 7.30, Miss Florence Morse.

Walthamstow.—342, *Hoe-street.*—7, Mrs. Marriott, address and clairvoyance.

Lewisham.—*The Priory, High-street.*—6.30, Mr. Harry Boddington.

Croydon.—96, *High-street.*—11, Mr. P. Scholey; 6.30, Mrs. M. H. Wallis.

Shepherd's Bush.—73, *Becklow-road.*—11, public circle; 7, Mr. F. Eveleigh. Thursday, 8, Mrs. Brown.

Church of Higher Mysticism, 22, Princes-street, Cavendish Square, W.—3.15 p.m., Mrs. Fairclough Smith. No Sunday evening meeting.

Battersea.—45, *St. John's Hill, Clapham Junction.*—11.15, Circle Service; 6.30, Mr. and Mrs. Pulham. 15th, 8.15, clairvoyance.

Spiritualists' Rendezvous, W. H. Smith Memorial Hall, 4, Portugal-street, Kingsway.—Friday, 16th, 7 p.m., Miss F. R. Scatterd, lecture, "Automatic Script" (illustrated). Sunday, 18th, 7, Mr. A. Vout Peters, clairvoyance.

Woolwich and Plumstead.—*Invicta Hall, Crescent-road.*—Thursday, 15th, at 8, Mrs. Orlowski. Sunday, 18th, 7, Miss E. Conroy; members' circle after service; 3, Lyceum. All welcome.

Wimbledon Spiritualist Mission, 4 and 5, Broadway.—11th, 11, Mr. W. S. Hendry; 3, Lyceum; 6.30, Mr. Ernest Beard. Wednesday, 14th, 7.30, meeting for members and associates only. Healing daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.

Holloway.—*Grovedale Hall (near Highgate Tube Station).*—To-day (Saturday), 7.30, whist drive. Sunday, 11, Mr. J. L. Macbeth Bain, on "Healing"; 3 p.m., Lyceum; 7, Mr. and Mrs. Brownjohn. Saturday, 17th, Mr. A. Punter, clairvoyance, in aid of building fund, silver collection. 18th, 11, Mr. and Mrs. E. J. Pulham, 7 p.m., Mr. H. Boddington.

Brighton.—*Athenæum Hall.*—11.15 and 7, Miss F. R. Scatterd, addresses; 3, Lyceum. Wednesday, 8, Mr. Robert Gurd.

Brighton.—*Old Steine Hall, 52a, Old Steine.*—Saturday, 10th, 7, Dr. Vanstone, special lecture, "Spiritual Initiations in the Great Egyptian Pyramid." Sunday, 11th, 11.30 and 7, Dr. W. J. Vanstone.

WOOLWICH.—On the 1st inst. the Woolwich and Plumstead Society opened its new hall. Mr. R. Boddington delivered a very inspiring address, and Mrs. Imison gave clairvoyant descriptions. Amongst others on the platform were Mr. and Mrs. Clegg, Lyceum District visitors, and Mr. Drury, conductor of the Lyceum. Mrs. Davidson, President of the Society, presented a large Bible to the Society on behalf of Miss Biggs, who was unable to be present. The balance sheet showed splendid progress, the building fund amounting to £123 11s. 7d., and the general fund to £23 9s. 10d. On Sunday, the 4th, the Lyceum held a service and tea, the service being conducted by Mr. Forsett, President of the B.L.U. A very pleasant afternoon was spent.—E. A. F.

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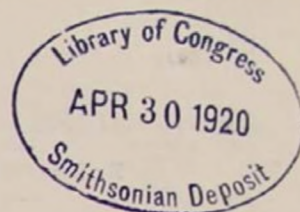
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NOTES BY THE WAY.

We could fill LIGHT every week with letters, comments and articles on many suggested themes connected with our subject which those who suggest them regard as matters of urgency. The main difficulty is that we have already dealt with most of the questions in the past, and cannot be incessantly returning to them, either to refresh the memories of those who have forgotten the fact, or for the benefit of those who have not read what has been written. Again, several correspondents would like a discussion on the Rev. G. Vale Owen's messages in the "Weekly Dispatch." That we are compelled to refuse for the present. The journal in question, and we believe those associated with the same proprietorship, are declining to enter into any discussion on the matter until the publication of the messages is completed. That strikes us as a very sensible and proper rule. A debate on a lecture is never permitted while the lecture is proceeding. We have received much of criticism and commentary favourable and unfavourable on the matter, but so far have seen nothing that has struck us as new or likely to have been overlooked by the not incompetent minds in charge of the matter. And, of course, in the strict sense, it is no affair of ours, however closely it may touch those matters with which we are directly concerned. We have only one remark to make. Many people suggest that the Vale-Owen messages must have been derived from previous accounts of conditions in the next world because they agree so curiously with such descriptions. We suggest that there may be another explanation of this consistency of statement.

* * * *

We are hearing much of the imaginings of the sub-conscious self in connection with mental mediumship. Well, there is doubtless a sub-conscious self, and it has its fancies. But these wholesale theories are dangerous. Let us quote what Professor William James, a great psychologist, wrote on this matter:—

"When I ascend from the details to the whole meaning of the phenomenon, and when I connect all the cases I know of automatic writing and mediumship with the whole record of spirit possession in human history, the notion that such an immense current of experience, complex in so many ways, should spell out absolutely nothing but the word 'humbug,' acquires a character of unlikeliness. The notion that so many men and women, in all other respects honest enough, should have this preposterous monkeying-self annexed to their personality, seems to me so weird that the spirit theory immediately takes on a more probable appearance. At least, if they (spirits) are present, some honesty is left in a whole department of the universe which otherwise is run by pure deception. The more I realise the quantitative massiveness

of the phenomenon, and its complexity, the more incredible it seems to me that, in a world all of whose vaster features we are in the habit of considering to be sincere at least, how ever brutal, this feature should be wholly constituted of insincerity."

* * * *

"The Ghost World" (Jarrolds, Ltd., 2/6 net) derives its interest from the fact of its being a collection of ghost stories which, so to speak, have been brought up to date by the inclusion of the account of the famous séance with Thomas, the Welsh medium, at Cardiff, in which Sir Arthur Conan Doyle, Lady Doyle, the superintendent of police, the chief constable, and other persons of local importance, took part. There are a number of striking cases of apparitions which have become more or less historical, and St. Augustine, Plutarch, and Tasso make their appearance in connection with accounts of ghostly experiences; there are other examples for which the author of the book, Mr. J. W. Wickwar, seems to have gone to private sources. As a compilation, therefore, the book is of some little interest. Mr. Wickwar does not, however, impress us as a commentator to be taken seriously. He treats the subject with a good deal of humorous disdain. Ghostcraft, he tells us, has had a "ripping time" during the last few years, and he alludes to a "good old sport of a ghost" called "Spooks." As to the problem presented by ghosts in general he quotes the Persian poet, "Here is the door to which there is no key," and immediately afterwards surprises us by affirming that the ghost will disappear when "reviewed by a mind correctly focussed." We thought it a little significant that Mr. Wickwar should suggest that this sceptical attitude may be unpopular. A few years ago it was the other way about. There was a tendency to apologise for belief in spirits. Now it seems one has to apologise for being sceptical!

THE PROBLEMS OF PSYCHIC SCIENCE.

The very simple question put by Mr. Cohen in the recent Leaf-Cohen debate in Glasgow: "Does it not strike you that if spirit communication were real it ought to have occurred and been known to people long ago?" reveals to my mind a person given to careless and loose thinking.

Yet how many opponents of Spiritualism are so afflicted? Recently I lent a friend of mine Dr. Crawford's works, and he revealed the state of his mind when, on returning them, he remarked: "Very interesting but why should the doctor continue experimenting? If, as he believes, he is in touch with spiritual scientists, why do not these unseen people tell the doctor all about it?"

As it chanced, my friend is interested in wireless telegraphy, so I put it to him in this way: "Suppose you had an audience of South-sea Islanders and you went to the trouble of explaining to them the how, why and wherefore of wireless telegraphy, do you think they would be much wiser when you had finished your discourse?"

And I went on to point out that not until the South-sea Islanders had been educated to a point approximating to his own intelligence would they be able to understand the marvels of wireless telegraphy.

My friend was quick witted enough to see the moral; that the science of the spirit people was measured in terms which earth scientists cannot understand; yet it was left to me to enforce the truth that no Great Revelation was given to more than two or three at one time; that all Nature's secrets were only to be learnt by strenuous endeavour, patience, and often at great sacrifice.

I believe it was the half hour's discussion we had when my friend returned the books that germinated the seed sown by our Belfast friend.

JOHN BIRCH.

SPIRITUALISM AND RELIGION.

By STANLEY DE BRATH.

I.—SPIRITUALISM v. MATERIALISM.

Amid all the many forms which the human mind has produced there are, fundamentally, only two philosophies of life—Materialism and Spiritualism. The one regards Matter as the sole real existence, and all the various forms of inorganic and organic Nature as having their origin in physical and chemical reactions; the other derives them from Creative Mind. Both admit Evolution, but the one refers all forms and all instincts to an origin in chance variations; the other refers them to psychic activity.

According to the former all organic forms are the result of adaptation to physical environment, chiefly by natural selection, and it states definitely that the only law which governs living beings is the ruthless struggle for existence. Pity is weakness; Morality is a convention; "soul" is a mere "name for the functions of life"; spirit is an illusion; "God" is a superstition. "Thought is as inseparable from the brain as the movement of the arm is inseparable from its muscles," says Haeckel, and, therefore, there is nothing to survive when the brain returns to its elements. "The ethics of Christianity are as baseless in theory as they are useless in practice," and it is for us to plant our feet on the solid earth, and not to busy ourselves with phantoms of the imagination.

This is the philosophical statement of a plan of life which many pursue without any consciousness at all of the axioms on which they are acting. What is to be objected to this?

Firstly, that it begins and ends in Conflict, and conflict for no rational end. Secondly, that it passes by all the higher aspects of genius, of love, of faith, and of brotherhood as things of no account. Thirdly, that it can only deny the supernatural facts; it cannot explain one of them. Fourthly, that it breaks with all past mental evolution, but cannot assign any purpose to life. And lastly, that if we survey what materialists have done for the world of late years, we cannot but see that the net result of their efforts has been some improvement in preventive medicine and great advances in physical science, in means of locomotion and transmission, while the human will has remained so unchanged that most of these advances have been adapted to the purposes of destruction and war, so that the highest science has been shown to be compatible with cold-blooded brutality and cruelty on a scale never before known. For all thoughtful minds, the outcome is hopeless pessimism; while for the thoughtless, the governing impulse is—Let us enjoy while we can.

Schopenhauer's summing up for Materialism is as true to-day as when it was first written:—

"In considering inanimate Nature we have already recognised in its inmost essence continuous, objectless, purposeless effort; but in animals and men the same truth is even more obvious. For every act of willing starts from a need, from a lack, and, therefore, from a pain. It is, therefore, a necessity of Nature that they should be a prey to pain. But when will comes to have no object, when prompt satisfaction removes all motive for desire, they fall into emptiness and weariness; their mere existence weighs on them. Life swings like a pendulum from suffering to weariness, and these are the two elements of which life is composed. Hence comes a very significant fact—Man, having placed all pain and misery in hell, has found nothing to put in heaven but tediousness!"—"The World as Will and Representation.")

This is the conclusion of a logical and thoughtful mind. The thoughtless who follow a scheme of life based, quite unknown to them, on the same logical premises, come through ceaseless toil, brief and unsatisfying pleasures, dull drudgery, insatiable ambition, and perpetual strife for purely selfish ascendancy, to the same end; because it is the working out of quite inevitable spiritual law. At long last comes the conclusion:—

"Life's but a walking shadow; a poor player,
That struts and frets his hour upon the stage,
And then is heard no more: it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

Signifying nothing! That is the killing thought which men put from them and strive to forget. Humanity will willingly suffer for a purpose: it is essentially noble because essentially spiritual. It will suffer to make the world better, even for the illusion of making it "safe for democracy." It will endure for a person, for a faith, for a cause, for a country. But for nothing? No! And the fear that weighs upon us now like lead is lest all the suffering of the last five years should be without result, because in place of peace we have strife; in place of harmony, disunion; and we walk towards the future with uncertain feet.

The war and its results were the plain and obvious sequel to materialistic teaching, which welded Germany into one vast machine for material aggrandisement. We have won the war, but have we won peace? And if not, why not? Because minds are unchanged.

In truth, apart from conviction of survival this must be so. For the human body long ago reached the term of its physical evolution, and we have not yet assimilated the idea that our true line of evolution is not of the body, and scarcely of the mind, but of the spirit, or rather, that mind and body should be harmonised to the spirit. There is no general progress in faculty; on the contrary, we are more and more dependent on mechanical contrivances. Democracy is like to perish of its own divisions unless some remedy can be found to change minds and hearts. And wealthy Asia is waiting for the suicide of impoverished Europe: impoverished by internecine strife. It should be obvious that if that suicide by class-war and unproductive apathy is to be avoided, some unifying principle must be found. For the one essential which our rationalist friends are too rational to take into account is the Will. The entire course of history shows that great world-movements which turn all wills away from national or personal aggrandisement have originated in spiritual conviction. It was so with Buddhism, which abolished blood-sacrifice and caste restrictions, and gave peace to the warring Indian nations for 400 years. It was so with Christianity, which built a new polity on the ruins of the Roman Empire. It was so with Islam, which swept away the debased Syrian Christianity, and has gone further to redeem Africa from fetishism than any other power. It was so with the Reformation, which arrested the degeneration of Western Christianity into a mechanical routine of pardons and indulgences. It is not to the point that each of these movements was sooner or later perverted, by human fallibility and the intoxication of power, to temporal ends. In their inception each sprang from spiritual perception. It is only the spiritual (even under erroneous forms) which can turn men's minds from the Will to Power towards the Will to Good. That is the "metanoia" (mis-translated "repentance") which really means a change of intention, a change of heart, a change of Will. It does not mean the artificial and fictitious emotion of those who call themselves "miserable sinners," feeling all the time that they have done nothing reprehensible.

Let us now turn to the set of ideas denoted by Spiritualism, in the widest sense of that much-abused word. We have seen that these ideas are founded on positive, though supernatural, facts. Its analysis of the world of Matter, of Energy, and of Mind leads it to the inference that Matter and Energy are directed by Mind, which cannot, therefore, be a product of Matter. All the greatest philosophers and leaders of men have been in accord on this point. Declared to be the foundation of Religion by the Mosaic Law, Spirit is also recognised as axiomatic by the whole body of Indian philosophy, whose value is now beginning to be admitted. The eminently penetrating Greek mind, from Pythagoras to Socrates and Plato, perceived the same logical necessity. It is the fundamental concept of Christianity. It has the support of universal human intuition. It can quote Giordano Bruno, Bacon, Averroes, Spinoza, Locke, Leibnitz, Kant, Schelling, and nearly every writer of distinction up to the time when the great advances in physical and biological science led men to imagine that science, which depends on the evidence of the senses, can dispense with philosophy, which depends on pure reason and spiritual perception. As Sir Conan Doyle observes, "A man who can argue that because a belief has always in one shape or form existed, therefore it must be false, seems to exhibit a very perverse mentality."

Experimental Spiritualism finds in the supernatural faculties scientific proof that soul and spirit are realities, that Matter and its laws cannot account for Life, nor for Intelligence, nor for Love; that all that is takes its origin from Spirit, and that the end to which the world moves is spiritual evolution—the development of the qualities which make for co-operation rather than for conflict. This age-long evolution is not objectless, but aims at the perfection of the individual soul, which survives the death of the body.

How is this conviction to be made a moving force and unifying idea in the disunited society of to-day? By irrefragable proof that the supernatural faculties are real, and could never have been developed by adaptation or selection; by proof that the Self survives the death of the body; by demonstration that spiritualism in the narrower sense is but the experimental proof of Spiritualism in the wider sense; by the demonstration that this wider sense meets the need of the time for a scheme of thought which does not find it necessary to ignore or deny the great teachers of past time; which can penetrate their meanings behind the veil of changing words; which knows that all formulas are relative, all doctrines provisional, just stepping stones to larger perceptions; and that the one Eternal changeless and abiding Verity is the Divine Spirit of Love and Truth Who is Wisdom, whose visible realisation in the practical politics of mankind is the—

"one far-off Divine event,
To which the whole creation moves."

ALL this world is heavy with the promise of greater things, and a day will come in the unending succession of days when beings who are now latent in our thoughts and hidden in our loins shall stand upon this earth as we stand upon a footstool, and shall laugh and reach out their hands amid the stars.—H. G. WELLS.

"PIGS IN CLOVER": A STUDY IN STRATEGY.

By ELLIS G. ROBERTS, M.A. (OXON).

PART III.

(Continued from page 115).

"If I speak to you in balderdash," said the Chela . . .
 "it is only because you haf well deserved."
 —"A Fallen Idol," by F. ANSTEE.

It may possibly occur to some very excellent people that in comparing the evolutions of ecclesiastical tacticians to those of a crowd of excited pigs, the writer is using a somewhat undignified method of criticism. There are two reasons for his procedure. The first is that he has already tried more dignified methods, and found them to be entirely useless. The second is that the indignity lies not in his scrupulously accurate presentation of the facts, but in the facts themselves. The Church, as represented by the Church Congress, occupies an utterly ludicrous and undignified position in her attitude towards Spiritualism. This fact is proved up to the hilt by the selection of the speakers. Fifty years ago the Church had practically the monopoly of the Universities. The ranks of her clergy included some of our most distinguished scientists, philosophers and scholars. Even in the present day she could command the services of men who can hold their own in any field of action or of thought. How comes it, then, that the Church of England, once famed throughout Christendom for the intellect and learning of her clergy, has committed her fortunes to the cheap-jack rhetoric of the Rev. J. A. V. Magee?

"It is an affecting fact, that on that world-stage, on which so many and great men had moved and acted, the fool was destined to give the epilogue." (Mommson's History of Rome, Vol. IV., p. 448.)

Such are the reflections of the great historian on the Fall of the Roman Republic. I know of no words in literature into which more tragedy is condensed.

Is the Rev. J. A. V. Magee destined to play in the history of the Church of England the part that Mommson assigns to Cato of Utica in the drama of the great Roman Republic? Is the epilogue of the Church of England to be spoken by the zany?

It may indeed be so, for it is certain that, unless miracle intervenes, the doom of the Church as at present constituted cannot be far away. And it is to the Rev. J. A. V. Magee that the Church has committed her fortunes. He was selected, as appears from the report before me, to sum up the case against Spiritualism, and presumably to give the *coup de grace*. On his own individual merits, Mr. Magee is beneath the horizon of thinkers. As representative of the Church of England he requires a little attention.

Mr. Magee's arguments are entirely of the stereotyped order. He makes much parade of certain evils which he alleges to arise out of the practice of Spiritualism, and assures us that the facts upon which he bases his charge have come under his own observation. I like not the security. What assurance have we that Mr. Magee is a competent investigator? The rhetorician is seldom a critical observer. But we may safely take his facts at their face value, and yet reject Mr. Magee's conclusions. He has simply mistaken the accompaniments of a phenomenon for the phenomenon itself. Mr. Magee is to a certain extent a historian, i.e., he took third-class honours in history at Oxford. Can he mention any great movement among mankind that has taken place without some accompaniment of evil? What about Christianity itself? What about religious revivals in modern times, as to which I could give him some first-hand information? So far as my own information extends, Spiritualism has up to the present brought in its train far less evil than any other uprising of mighty forces. And the question with regard to any such uprising is whether the good which it produces counterbalances the evils which are its accompaniment. But such a problem as this is quite out of the range of a third-class mind. It is impossible to take Mr. Magee seriously as a thinker; let us follow him into his own field, and devote a little analysis to his rhetoric.

Mr. Magee, according to the report before me, prefers Gehenna to the future state as depicted in "Raymond." Does he realise to what he has committed himself in his silly words? My sense of reverence debars me from offering the comment I could make. One of the episodes in "Raymond" is an unspeakably beautiful vision of the Lord Jesus Christ. Surely, Mr. Magee can never have read the passage. The reference to Gehenna is a flippancy in itself. "The merriment of parsons is very offensive," said sturdy old Samuel Johnson. It is often so, because parsons are much too fond of making merry over matters which are sacred to reverent agnostics. Thoughtful Spiritualists will not jest about Gehenna, though Mr. Magee's *factice* were received with laughter by his clerical hearers. They know, if Mr. Magee and his brethren do not, that there is stern reality underlying those doctrines of the Church which her champions treat so lightly.

The same flippancy unfortunately is displayed by another speaker at the Congress. I withhold his name, for he is a

man who has done good service to the Church. But his gibes at the old-fashioned acceptations of the "Resurrection of the Body" were in the most execrable taste. They, too, were received with laughter, but, I am glad to say, have called forth indignant remonstrance in the Press. The layman—even the agnostic layman—is often far more reverent than the priest. He recognises that however mistaken may be the beliefs at which the speaker hurled his sarcasms they have been the strength and stay of simple, but deeply religious, souls throughout the ages. The "wayfaring man," fool though he may be, shall ever have my sympathy rather than my scorn. To jeer at the beliefs of poor suffering humanity, however erroneous they are, is, to me at least, a very offensive form of humour. Its only recommendations are that it is both obvious and cheap. The gibes are obvious enough to set a Church Congress in a roar. And they may be bought for a penny or two from any vendor of the baser sort of Rationalistic literature.

Cheapness, however, is not to be despised altogether in such days as ours, and it is interesting to know that Mr. Magee has discovered a very inexpensive form of betting. Thus, he was exceedingly confident that Sir A. Conan Doyle could not produce a certain letter alleged to have been written by the late Dr. Forbes Winslow. A mere worldling in his position might have offered a bet of fifty pounds to back his opinion. Not so the Rev. J. A. V. Magee. He ostentatiously proclaims that a certain unnamed priest had offered a reward of fifty pounds for the discovery of the epistle. This answered precisely the same purpose. I have not yet heard that the unnamed one has fulfilled his promise. The man in the street, who is accustomed to the ethics of Newmarket, may well have his own opinion on this transaction.

(To be concluded.)

MR. HENRY WITHALL'S RETIREMENT.

We deeply regret to announce the retirement of Mr. Henry Withall from the position of acting president of the London Spiritualist Alliance.

His name has been so long associated with the body of which he was the honoured head, and which owes so much to his wise counsel and guidance, that the severance must needs be a painful one on both sides. For more than thirty years he has given his time and energies ungrudgingly and without fee or reward, to the service of the Alliance and of its organ, *LIGHT*, but of late he has felt the need of some relief from the strain of the work. But no break of outward relations can affect his interest in the fortunes of the Society and the journal with which it is associated, and it is greatly to be hoped that, though spared the cares and responsibilities of office, he will see his way to show that interest by presiding at least at some of the weekly meetings.

It is difficult to conceive of the evening lectures given by Mr. W. J. Vanstone and other talented speakers, or of the illuminating talks with Mrs. Wallis's spirit-control, "Morambo," without Mr. Withall in the chair. Mr. Ernest Hunt and Mr. Dawson Rogers, who presided respectively at the meetings on Thursday and Friday last week, must have felt somewhat in the position of unwilling usurpers, occupants of a position which rightly belonged to another. Mr. Hunt, in referring to Mr. Withall's resignation, said that such incidents were the milestones of life. A sad significance always attached to these milestones, and this one was particularly sad because of Mr. Withall's long connection with the Alliance. He added that at the Council meeting held that afternoon, Mr. Withall was urged to continue his association with the Society, and that his sudden and complete severance would be a matter of deep regret.

Mr. Dawson Rogers, in taking the chair for "Morambo," also alluded to the esteem and affection in which their late acting president was held; and "Morambo" himself, before entering upon the subject on which he was announced to speak, affirmed his own strong appreciation of Mr. Withall's kindly thought and good offices. It would, he said, take time for some of them to appreciate fully how deep and wide-spread was the influence their friend had exerted.

"BYGONE BELIEFS," by H. Stanley Redgrove (William Rider and Sons, 10/6 net), is well described by its author as "excursions in byways of thought." There are to-day many thoughtful people who are making a serious study of the past literature of Magic, Alchemy, and other occult subjects, and such a book as the present, as giving a general outline of mediæval ideas, cannot fail to be useful. Mr. Redgrove treats amongst other matters, of characteristics of mediæval thought, Pythagoras and his philosophy, talismans, ceremonial magic, architectural symbolism, and the Cambridge Platonists. The book is profusely illustrated with reproductions of old engravings, which, in themselves, are a valuable feature of the work. As the author remarks in his preface: "There is a reason for every belief, even the most fantastic, and it should be our object to discover this reason."

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THE BAT.

AN OLD FABLE AND A MODERN INSTANCE.

An ancient fable tells how there was once a great battle between the birds and the beasts, in which the bat took sides with the birds, on the ground that its wings and its power of flight pointed to its being really a bird. But when the battle appeared to go against the armies of the air, it became a renegade and took service with the beasts, its plea being that the formation of its body showed that it was properly a quadruped. The fortunes of war changing again, it discovered some conscientious objections to its status as a beast, and once more sought to enlist on the side of the birds; but in the end it was scouted by both sides, and became a miserable pariah, hiding itself in the daytime, and skulking out only at nightfall. The fable is so generally known that it is hardly necessary to repeat it, except to emphasise the modern application of it we have in mind. We refer to a certain type of Theologian. In the great contest between Spiritualists and Rationalists or Materialists, he appears to throw his weight and influence on one side or the other, according to the fortunes of the hour. At the present moment he shows a very definite connection with Materialism as the enemy of the Spiritualistic movement. A perusal of the current literature of Rationalism does not show that his entry into that camp has excited any enthusiasm. There is no softening of the old hostility, and in the end the fable of the Bat may be illustrated by the spectacle of a combatant that is cast out of both armies alike as belonging neither to one nor the other.

The time has indeed come to ask very definitely, "Under which flag?" The issues are very simple. They have only become complicated because of the tendency on the part of incompetent thinkers to confuse the meaning of terms and to mix up departments of life which are clearly marked off from each other. True Rationalism represents an attempt to bring order, reason and method into the affairs of the physical world, and to keep it clear of all elements except those which legitimately belong to it. Thus, to take one instance, Rationalism would fight an epidemic not with prayers, relics and incantations, but by all the resources of sanitary science; and in these respects we are ourselves very rationalistic indeed. True Spiritualism, on the other hand, stands for the reality of an unseen, a super-physical, world, and is an attempt to bring into the physical order everything in the way of enlightenment, revelation and inspiration that can be of service to that order. So long as the followers of each philosophy are content to attend to their own business, they might work in friendly co-operation and be mutually helpful, especially in the direction of the exchange of ideas. But human nature is proverbially imperfect and prone to error, and so we find Rationalists indignantly repudiating the existence of any other order of life than that known to them, and denouncing the idea as part and parcel of the mass of "ecclesiastical superstitions" which they have been so busily clearing from the pathway of humanity. And to be fair, Spiritualism, through the activities of some of its less intelligent followers, has lent some colour to the accusation, especially in those cases where an exaggerated attention to the affairs of the unseen world has threatened the due performance of the duties which belong to this.

In the meantime the Theologian of the type we have in mind appears to come in as a sort of "tertium quid." His ideas revolve less about Deity than some ancient idea of Deity, and he has been busy for ages in the effort to adapt antique teachings to modern needs.

His attempts to limit the field of Religion to a "faith once delivered" spring, as it seems to us, from precisely the same motive as that which impels Rationalists to fight strenuously against any expansion of their own sphere of work. It is quite a human impulse; we can see it operating in every department of existence in that obstinate conservatism which sets its face against every new idea that may imply change, reconstruction, enlargement, and other bothersome matters. The Theologian resembles the Rationalist, too, in his failure to recognise a Spiritual order of life that transcends alike the writings of the early Fathers and the most approved systems of Science and Logic. The arrival of this idea in the guise of a common enemy has put the two schools temporarily in alliance against it. But the Rationalist being usually logical and thorough, standing for something very clear and definite, fights his battle on clear issues. The Theologian, on the other hand, is pulled both ways. His spiritual interests lie with one party, his material welfare with the other. He would fain retain both. "Between two stools we come to the ground," and this will undoubtedly be the fate of the Theologian.

We are seeing to-day a great inrush of life from the Unseen and much shattering of the moulds designed to contain it in the past. A bad time is coming for hybrids, makeshifts, compromises, artificial adaptations, however cunningly contrived. The attitude of "one foot on sea and one on land" becomes increasingly difficult as time goes on. Either the Universe is the Expression of Divine Intelligence, Omniscient, Omnipotent, Omnipresent, operating as fully to-day as in the past—or it is not. If it is, and that is the teaching of Spiritualism, then all attempts to enclose any portion of it as the exclusive possession of any sect, class or school; to limit its revelations, to obstruct its growth; to evade its laws, or to make judicious compromises between materialistic tenets and spiritual impulses—between the high and the low—are the sheerest foolishness. When the Theologian has become sufficiently instructed by contact with some of his supposed enemies, he may learn this lesson and thus rise to his true place as the exponent, not of the imaginings of the ancients, but of the living realities of the world present, and the world to come—for Theology has been described as the noblest of the sciences, a fact which some of its followers would do well to remember. It is not noble to fight against new ideas, to condemn them without examination, or to try the methods of a cowardly compromise, one foot in each camp, when there is a doubt whether the new idea may not be true after all. All honour, then, to those ministers and followers of the Church who, having examined our subject and found it to be true, stand heroically for it, fearless of results, preferring the approval of their own consciences to the doubtful satisfaction of standing well with the world.

MR. H. G. WELLS AND THE "STRAND" MAGAZINE.

Referring to the leading article in *LIGHT*, "Fallacies and Sadducees" (p. 116), Mr. H. G. Wells writes us disavowing responsibility for the statements alleged to have been made by him in the "interview" published in the "Strand Magazine," alluded to in our article. Having no knowledge of the facts of the case, we can only publish Mr. Wells' disclaimer.

A CENTRAL INSTITUTION.

The Rev. Geo. Ward, hon. secretary of the "Spiritualists' Rendezvous," writes:—

Now that, in response largely to public interest, many Spiritualist meetings are being held in London, cannot something be done to prevent the clash of important events in the movement, and to induce the outer London societies to forgo their smaller gatherings on historic occasions? By centring on big events they would give that inspiration and incentive which cannot be fully self-generated. A "clearing house," to which all prospective programmes could be submitted quite early would not only increase the existing harmony of feeling, but offer opportunities of inducing an enthusiasm not always patent. "United we stand."

FROM THE LIGHTHOUSE WINDOW.

Mr. A. Vout Peters leaves for Denmark on the 21st inst. and expects to be away about three weeks.

The many friends of Mr. and Mrs. Hewat McKenzie availed themselves during the past week of the opportunity of inspecting the new British College of Psychic Science at 59, Holland Park.

Dr. Ellis Powell, on Monday next, will address the Leeds Centre of the Institute of Bankers on "The Principles of Currency in General, with Special Application to the Present Position." We mention this to show that prominent workers in our movement can talk to expert audiences on other subjects than Spiritualism.

Sir A. Conan Doyle's addresses at East Ham, on April 7th, and Lewisham on April 8th, were very successful. The audiences were large, and the utmost interest was displayed.

The Mayor of East Ham (Mr. G. P. Dean), who presided at the first meeting, said, in his introductory remarks, that the fact that the Union of London Spiritualists had two or three branches in the borough showed that there were a number of people interested, and thus they had a right to claim the help of the holder of the Mayoral office.

On page 177 of "Psychical Investigations," by Mr. J. Arthur Hill, we read that Mr. Peters, the medium and clairvoyant, predicted that after Mr. Hill was forty-five he was going to get better. Mr. Hill, as many of our readers will remember, had been for many years bedridden with an apparently incurable disorder brought on by overstrain in athletic exercises. It is pleasing to record that in a recent letter to us he states that he is improving a good deal and is now taking a mile walk daily. The doctors, he says, are confident that in time he will reach almost normal health. Mr. Hill hopes that he may be able to get to London before the end of this year.

Dr. Mary Scharlieb has an article in the April number of the "Royal Magazine" on "The Dangers of Spiritualism." Her knowledge of the subject appears to be mainly second hand.

At the same time Dr. Scharlieb admits that "Attentively considering what has been written and said by those best qualified to judge, and more especially what has been written and said by good, honest, and distinguished Spiritualists themselves, as well as one's personal experience, the conclusion appears irresistible that it is possible for many of us to get into conscious relations with the spirit world."

Admitting this, she opines that "the price that is to be paid in the injury to our human bodies, to our moral natures, and to our spirits is too heavy." It would be good to have the facts on which she bases these rash statements.

The verbatim report of the recent Conan Doyle-McCabe debate is now available at this office. Particulars will be found in our advertising columns.

E. J. H. (Purley), writing of Mr. Hope, the Crewe medium for psychic photography, and of the attacks made upon him during his visit to London, says: "Professor Geley, of Paris, has tested Mr. Hope's mediumship recently with success, and it is understood that he is invited to Paris, where, let us hope, he will be received with fitting respect and honest, judicial treatment, for be it remembered mediums are somewhat like seismographs and cannot sustain unscrupulous public violence."

Dr. Ellis Powell recently in the "Financial News," in answer to an inquiry regarding journalists' output, wrote, "I have never provided less than an average of two columns a day during the whole period of my editorship, and the usual aggregate is nearer four or five columns." This evidence of Dr. Powell's literary activity helps us to realise the sacrifices he makes of his scant leisure in the splendid contributions in oratory and literature he has given to our cause.

Those who are fond of describing Spiritualists as irreligious are well answered in an article by Sir William Barrett which appeared in the "Church Family Newspaper" last year. Sir William said, "Spiritualists, who number many thousands, chiefly among our humble fellow citizens, are, as I know personally, more earnest, devout and reverent in their religious services than perhaps the majority of church-goers."

The following account of a book of automatic writing, entitled "The Fellowship of the Picture," to be published this month, is given to us by Mrs. Percy Dearmer. She says: "Until July, 1919, I had not only never written automatically, but I had a great distaste for all Spiritualistic manifestations of every kind. However, on the last day of July, 1919, something compelled me to sit down with a pencil in my hand and after a few moments my hand began to write. I did not know what it was writing and I did not look at the paper. My husband came into the room (we were down at our cottage on the Cotswolds) and I said to him, 'I am writing automatically; I don't know if any sense is coming; will you look?' He read what was written and told me that a name was there. 'It seems interesting,' he said, 'go on a little longer.' Soon after, my hand stopped writing, and together we read the script. First was nonsense, just words and beginnings of sentences. Then came the name of the friend from whom the whole book purports to come. Then a message to some friends of his. The next day I wrote again and got the beginning of the book, and after that I used to sit down daily at 10.30 a.m. and wrote for about half an hour."

"This continued," says Mrs. Dearmer, "for five or six weeks, and then one day when my husband was reading the morning's script to me, he said: 'Hello, this looks like the end.' We turned over the page and read: 'That is the book. I have no power to write more for you now and I think we have said enough to help folk quite a lot if only they will give the plan a fair trial. Some day I may be able to talk to you and write some more, but something is drawing me away now; more work of a different kind. But I shan't be far away.'"

Mr. Gambier Bolton has just published, through the "Two Worlds" Company, a pamphlet entitled "Strange Christian Beliefs and the Coming Universal Religion." This is a distinctly iconoclastic document, and it is likely that there may be two opinions on some of the views expressed. Indeed, we see in it the material for acute controversy on the theological side of the question. Taking the standpoint that religion is rather a matter of ideals and emotions than a body of mechanical facts, we are very little disturbed by disputes over textual errors and complications. In matters of religion life is vastly greater than logic and principles than facts.

Dr. Percy Dearmer, in the course of an address on the psychical side of religion at Kensington Town Hall on Sunday afternoon last, said everyone would in a few years believe in the possibility of the Resurrection. Some people might scoff at materialisation but experiments were being conducted at the present moment in Italy and France which showed that materialisation was an actual fact. Scientific men, many without any religious convictions, were producing materialisations and photographing them. "I keep my scepticism," said Dr. Dearmer "but it is necessary to look at these matters with an open mind."

Mr. Heber J. Rider, Hon. Secretary of the St. Pancras Working Men's College Psychical Research Society, invites those interested to be present at the College in Crowndale-road on Wednesday, April 21st, at 8 p.m., when a paper on "The Meaning and Scope of Telepathy" will be read by Mr. Leslie Curnow. Ladies are not admitted to the College.

The many admirers of the veteran Spiritualist, Mr. James Coates, will be glad to learn that he has arrived in London, and will resume his lectures on Spiritualism and allied subjects, with special lectures, illustrated by limelight views, on Supernormal Pictures and Writings produced with and without the camera. On Friday, April 23rd, Mr. Coates speaks at Farnival Hall on "A Life's Experiences," a story which should be well worth hearing.

Meetings next week:—

Sunday:—

Rev. Tyssul Davis, Æolian Hall, 11 a.m.
Mrs. Fairclough Smith, 22, Princes Street, 3.15 p.m.

Tuesday:—

L.S.A., Mr. Vout Peters, 3 p.m.
Stead Bureau, Mr. James Coates, 7.30 p.m.

Wednesday:—

Delphic Club, Mrs. Doyle, 5 p.m.
Working Men's College, St. Pancras, Mr. L. Curnow, 8 p.m.

Thursday:—

L.S.A. Social Meeting, 7.30 p.m.
Stead Bureau, Mrs. Cannock, 3.30 p.m.

Friday:—

L.S.A., Mrs. Wallis, 4 p.m.
Delphic Club, Mr. J. Wells Thatcher, 5 p.m.

ANGELIC CONVERSE RELIGION, THE PSYCHICAL AND THE SPIRITUAL.

NOTES ON SOME RECENT BOOKS.

"In Converse with Angels," by Irene Hallam Elliott (joint author of "Angels Seen To-day"), with an Introduction by the Rev. Robert F. Horton, M.A., D.D. (Hallam Elliott, Houlley, Kenilworth, 4/6 net).

In his Foreword to this book, Dr. Horton remarks that its author's story would be interesting enough even if taken as merely an imaginary interpretation of the spiritual forces which are always about us. But, after reading the descriptions and talking with the author, he is led to conclude that "what she is describing is not what fancy has conjured up, but what she has, in an objective sense, seen."

The impartial reader, especially if he has the "sense of eternity" and a reverence for the sublimities that belong to religious experience, would probably be inclined to endorse Dr. Horton's view.

Mrs. Elliott gives some impressive and beautiful examples of angelic ministry. In the opening chapter, "At Sunset Gate," she tells how she went to nurse a cottager—a sick mother with a crippled daughter. The patient was at the end of her earthly pilgrimage, and Mrs. Elliott, having the "open vision," beheld the parting of the spirit body and the mortal form, and the severing of the "silvery cord" which held the two together. Part of the seer's experience was the hearing of exquisite music and the sensing of an exquisite perfume of lilies of the valley and carnations.

"Before the soul left the old home to travel to that land 'with milk and honey blest,' the mother heart went beside the crippled daughter to give comfort; and although the girl did not speak, I feel sure she felt the touch of the vanished hand, and heard the sound of the voice that was still."

Such experiences, of course, have many parallels in the case of other seers, and thus gain corroboration the more convincing from the similarity of the descriptions.

It is a book especially to be commended to those who approach our subject along religious, rather than scientific, lines, although the discerning reader will note how closely in some instances, it touches on scientific aspects by reason of its coincidence with conclusions already scientifically established. It may give a fuller idea of the character of the book if we mention the names of a few of the chapters: "The Sign of the Cross: Heaven's Part in Holy Baptism," "Easter Morn: Heaven's Part in the Holy Communion," "St. Michael and All Angels," "St. Dorothea." Some of our clerical contributors would give enthusiastic confirmation to the idea that there is a *real* spiritual side to religious rites and festivals—a fact to which psychically sensitive members of church congregations are able to testify. We know of several instances, but may content ourselves with one: the late Archdeacon Wilberforce, who sent us now and again the accounts given by members of his congregation who possessed spiritual gifts, and who saw visions of angelic presences and symbolical imagery in his and other churches.

"The Religion of the Spirit World," by the Rev. Professor G. Henslow, M.A. (Kegan Paul, 6/- net).

Professor Henslow has already presented us with several notable books on our subject. We may instance "The Proofs of the Truths of Spiritualism," and "Spirit Psychometry." In the present work he approaches the question of spirit teachings, and their bearing upon religion, and, in dealing with his theme, makes considerable citations from some well-known books of spirit messages—notably those received by Mr. Stainton Moses ("M.A., Oxon"). With these books, or some of them, most readers of *LIGHT* are familiar, and, therefore, it is unnecessary to enter into close description of the Professor's book so far as it deals with these communications. A chapter which will possess a special interest at this time is "Spiritualism in the Bible," in which some striking cases of ancient phenomena and modern instances are recorded.

The book is suggestive rather than exhaustive in its treatment. Its scope is indicated by the following passage in the Introduction:—

"Religion on the 'other side,' as we learn from spirits, is simply what it ought to be on this earth—the Christ-like character and conduct based on a self-sacrificing enthusiasm of humanity, called love. Ecclesiastical dogmas are not recognised in Heaven."

"On the Threshold of the Spiritual World: A Study of Life and Death Over There," by Horatio V. Dresser, Ph.D. (Gay and Hancock, Ltd., 9/- net.)

The name of Mr. Horatio Dresser is well and favourably known to thousands of readers in connection with his previous books, such as "The Power of Silence," "Living by the Spirit," and "In Search of a Soul." As these readers will know, Mr. Dresser is accustomed to treat his subjects along advanced spiritual lines, and the present book is of much the same order. It is a spiritual interpretation of the war, and the outcome of its author's experience at the front with the American Expeditionary Force. Marked by all the fine insight of his previous books, it records an advance upon them, for the author's experiences have ripened and meliorated his philosophy of life, and enlarged his outlook. It is a rich treasury of wisdom and noble thought. We may

quote one passage as indicative of his attitude to psychical evidence:—

"A psychical phenomenon is in every way as certain a reality for the one who uncritically believes it, but undue criticism may lead to a closed spirit on our part. Many people are in an attitude similar to that of one lost in a forest where every sound is ominous and every unknown shade suggestive. What is needed is someone who is familiar with all the objects and sounds that may arise. The difficulty is that men who might become masters in the psychical world turn to other regions, leaving the occult sphere to those unfit to serve as guides. Ideally speaking, what is needed is description of the experiences in question, whether they appear to be objectively real or not; then explanation of the facts in accordance with a sound view of the spiritual life." (p. 280.)

Interpretation is, of course, needed in all psychic experiences. "Everything," says our author, "turns on the interpretation of inner experiences." But it is possible to concentrate so much on the inner and higher aspects of spirit intercourse as to lose the experience necessary to give exterior or objective phenomena their due value. We are familiar with the standpoint of many spiritual-minded people who distrust and condemn psychical phenomena. We are to discriminate between the spiritual and the psychical worlds, and we might find matter for disagreement with Mr. Dresser in some of his conclusions. But it would lead us into deep waters, and we are contented to record his opinion that "what we experience here (i.e., in psychical regions) may very directly lead the mind to spiritual experiences and to genuine spiritual knowledge." Personally, we may prefer the way of "direct inward impression"—interior revelation—but the revelation must be graded to minds of many different stages of development. We must be careful how we call anything "common or unclear."

D. G.

MANCHESTER ANNIVERSARY CELEBRATIONS.

Mr. Ernest W. Oaten presided over the annual gathering in Manchester in celebration of the Anniversary of Modern Spiritualism. It was held on Good Friday in the Co-operative Hall in the presence of a large audience.

Mrs. Ruth Darby said: The joy of to-day is that of reunion with friends on both sides of the veil. The sight of familiar faces is blended with the consciousness of the presence of our pioneers, and we unitedly rejoice at the growth which has come to our once despised cause. Our light is growing stronger, and the shades of dark ignorance are disappearing. We are here to spread that light on earth, and to thank and greet those who in years gone by well and truly laid the foundations of spirit communion. We are called "disturbers of the dead." The fact is that what is dead cannot be disturbed, and it is the spirit-world who have disturbed us. They have always disturbed me since I was a tiny tot. Even before I had ever heard of Spiritualism they disturbed me. They came and told me "Rouse yourself, there's work to be done, a world to be put right," and they keep disturbing me whenever I would fail in my duty. They disturbed the Fox sisters 72 years ago. It is not the dead who do this, but the living—they are alive. They used to exist on earth, but now they live in abundant life. There are no dead, for all are parts of God, and God is the Eternal Life.

The Chairman alluded to the wonderful growth of Spiritualistic thought, and the progress which is being made. A demonstration such as the present gathering showed them how well and truly the foundations of the movement had been laid by the pioneers of the past, and it was an inspiration to know that these great souls were with them that day sharing in their victory. He alluded to the fact that some old workers were laid aside by physical disability—Mrs. Butterworth had fallen and broken her collarbone, whilst Messrs. Hanson G. Hey and John Macdonald were lying in precarious health; and since last year a lot had passed behind the veil. Spiritualists had one great truth to encourage them. Every worker who passes to the higher life was a source of strength to them, and he believed it was their work as much as ours which had brought the movement to its present strength. To-day it was true that Spiritualism, like a certain brand of toffee, was in every body's mouth. Who would have thought twelve months ago that the Vale Owen script would be published broadcast and enter nearly a million homes per week?

Mr. Berry dealt with the subject of the symbolism of Easter, and suggested that the Hydesville incidents occurring at Eastertide was not an accident. Seventy-two years ago religion was feeling the attacks of Rationalism and Materialism, and was sorely pressed. To-day the spiritual interpretation of the universe had won through—law reigned supreme, and the miraculous had been pushed further back, but the spiritual world, as the force behind this one, was recognised. We had done more than our share to secure this result.

Sorrow is hard to bear, and doubt is slow to clear,

Each sufferer says his say, his scheme of the weal and woe,
But God has a few of us whom He whispers in the ear.

The rest may reason and welcome: 'tis we musicians know!

—BROWNIE

THE MEDIUMSHIP OF MRS. SUSANNA HARRIS.

REPORT FROM THE PRESIDENT OF THE NORWEGIAN SOCIETY OF SPIRITUALISTS.

Mr. J. E. Castberg, the President of the Norwegian Society, sends the following notes on the recent visit to Norway of the Rev. Susanna Harris:—

I received your kind invitation to give a brief report of our investigation of the mediumship of Mrs. Susanna Harris as lately exhibited before the Norwegian Society of Psychical Research at Christiania.

Mrs. Harris told me she was not treated with the cordiality and consideration at Christiania that she had expected, and the séances were held in bare schoolrooms, not attractive and inducive to good results; she had to spend most of the time in her room, and felt the need of sympathy and kindness; she has evidently had experience of the fact that those who use Spiritualism for religious and philanthropic purposes treat their mediums with more regard and kindness than those who use them for material and psychical experiments only, for she told me she would come to our Society and give her services for a very small compensation rather than accept the liberal fee she obtained at the hands of the experimental society.

She informed me that when she had given about half of the séances agreed upon, she was told they were not satisfactory to the members, and asked if she would give a special "test séance." She agreed to this, provided she could select three persons to be present; this was granted, and she selected my wife and an English lady and myself. We were present.

Mrs. Harris agreed to the proposal of the Society or its leader that she, in the presence of four ladies, should disrobe entirely (for investigation of her clothes) and should have her feet firmly tied and her hands securely held (I held her right hand at her request, and a Professor her left hand). Her feet, in my opinion, were too firmly tied, for afterwards she felt it advisable to call a physician, who examined her feet, with the result, as she told me, that he advised her to give no séances for some time.

My wife, who was present during the undressing process, protested indignantly against it, and I had done so the day before, but Mrs. Harris submitted in order not to be sent home "disgraced," as she expressed it.

During this test trumpet-séance the room was entirely dark; the people, I should judge about a dozen in number, sat in a circle, the medium one of the circle and two trumpets in the middle. I was the first who received a few short words from a young girl called "Harmony" through the trumpet, and later a gentle touch on the forehead by one of the trumpets; the other members received similar messages and touches.

For my part I have always considered trumpet séances primitive, because we only get short, abrupt sentences through them; trance and writing mediums I consider the most satisfactory, and through these means I have, in England, the United States, and especially in Sweden, obtained beautiful, eloquent and inspiring orations and also ordinary communications. Both my wife and I have witnessed trumpet séances before, and are convinced that Mrs. Harris's test séance was genuine; and that evening several of the members present expressed the view that this was the best séance Mrs. Harris had given, and, according to my recollection some said they were satisfied that the séance was genuine, but as to this, in my opinion, their verdict was not very valuable on account of their limited experience on such matters. My wife and I have had nearly twenty years' experience in all kinds of séances in the above mentioned countries, but to us a séance room is a temple, and the séance itself a veritable religious service; in such conditions only can good results be expected.

I am confident the Society acted in good faith, but its leaders ought to learn how to regard and treat a medium and how to conduct a séance before they can expect to obtain the best results, for we know that mediums, as well as communicating spirits, are very sensitive to harmony and disharmony, to low and high motives as also expressed in our aura and in the vibrations we create during the séance.

J. E. CASTBERG,

President of the Norwegian Society of Spiritualists.
Ullevoldsveien 69,
Christiania, Norway.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge, with thanks, the receipt of the following subscriptions:—

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In Memory of the Hon. Charles Willoughby Molesworth, 2nd Lieut., Duke of Cornwall's Light Infantry, Died of Wounds, 15th April, 1917, aged 19 (son of Lord and Lady Molesworth)	...	1	1 0
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A CLERGYMAN'S EXPERIENCE.

Mr. J. Rutherford (Roker by the Sea, Sunderland) writes:—

Spiritualism has taken deep root in Sunderland, and, as might be expected, has aroused great opposition from the official Church. Recently the clergy met in conclave and discussed what should be their attitude to the subject, and two ignorant anti-Spiritualist lecturers have visited the town. One of them—the Rev. Mr. Myers, Vicar of South Moor, Durham—gave a mere tirade of abuse against Spiritualism and Spiritualists, and in some of his remarks there was such a perversion of the truth that his own adherents felt he had furthered the cause he came to crush. The Rev. H. T. Lovejoy, vicar of St. Cuthbert's, Monkwearmouth, very ably replied. He said Spiritualism could not be disposed of by abuse and worthless assertions. He had been a student of Psychic Research for some ten years, and while there doubtless existed perversions of Spiritualism, it must be acknowledged that it covered an immense field of beautiful conceptions and of psychological problems well-nigh innumerable. He had himself been favoured with many positive proofs of survival of bodily death. Time would only allow him to adduce one instance. A young man, who fell in the war, communicated with him through a medium—in whom he had implicit confidence—and gave complete details of his death, and these details were afterwards fully confirmed by the official information. The so-called "sub-conscious" could not adequately account for this. In his pastoral visits he called at a house which was said to be "haunted" by what was termed an "earth-bound" spirit. By the help of a medium, the unhappy one, a lady, was communicated with and the means of grace pointed out to her. As she had not been seen since, it was hoped that she had been emancipated from the trammels of earth. As widespread scepticism prevailed as to immortality it was the duty of the Church to meet this, and also to show the bereaved that death was not in the end a calamity, but a boon—the supreme manifestation of man's exceptional prerogative as chief among God's creatures.

SPIRIT MESSAGES AND GREAT NAMES.

By LILIAN WHITING.

In regard to Dr. Hiram Corson's compilation of messages purporting to be from the Brownings, Walt Whitman, Phillips Brooks, Longfellow, Goldwin Smith, and other famous persons, as well as from his wife, daughter, and two sons, who had all passed on; may I say that the important fact about the communications in this book* is in that, although they purport to come from those distinguished people, they were yet all among his personal and most intimate friends here in this life! This fact differentiates the book from such an one as "The Twentieth Plane," say, where the communicators of its editor, Dr. Watson, purported to be Victor Hugo, Plato, Emerson, George Eliot, Swinburne, Voltaire, and heaven knows who, not one of whom had any relation to Dr. Watson save that of author and reader. Now Dr. Corson was in personal relations with every one of his (alleged) communicators. With Browning he had been on what it is no exaggeration to call intimate terms from about 1880 until the death of the poet in 1889. Mrs. Browning he never saw; but as so close a friend and so wonderful an interpreter of Browning's poetry, who shall say that Elizabeth Browning, in that exquisite love that consecrated the union of the married poets, did not come into knowledge of her husband's friend? Robert Browning wrote to Dr. Corson in one letter (that I have myself read) that if only for Dr. Corson's appreciation alone, he should feel repaid for writing the entire body of his poetry. Dr. Corson was for many years a public reader of the poems of Browning, Walt Whitman, and also of Shakespeare, appearing before great audiences in many cities. He visited Browning twice in London; and in November of 1889 (it being Dr. Corson's Sabbatical year at Cornell University where for more than forty years he held the Chair of English Literature) he and Mrs. Corson were in Venice and the two weeks just preceding Mr. Browning's illness and death the two friends were almost constantly together. Goldwin Smith was a Professor in Cornell, and between him and Dr. Corson existed a warm friendship. Walt Whitman he knew and visited. Phillips Brooks was one of his oldest friends, dating from the early ministry of the great Bishop, in Philadelphia, when Dr. Corson was then the young President of Girard College in that city. So I could run on showing the close relations, in this part of life, between Dr. Corson and most of the communicators. These facts have so determining a bearing on the book that they should have been incorporated into it as compact of its contents.

The Brunswick, Boston, U.S.A.

March 18th, 1920.

In this time of crisis we have to decide whether we shall turn our backs upon the sunrise and worship the past, or whether, with eyes wide open, we shall march forward towards the dawn.—H. SNELL.

* "Spirit Messages," by PROFESSOR HIRAM CORSON, M.A., LL.D., *vide* LIGHT of February 28th, 1920 (p. 65).

SPIRITUALISM THE SCIENCE OF RELIGION.

By B. M. GODSAL.

The question is often asked, Is Spiritualism religion—or is it merely science? The answer seems to be that it is both—that it is the science of religion. And because it is both it cannot be bound by any of the restrictions from which either the one or the other is free. As religion its scope cannot be limited to the range of our material senses, and as a science its progressive course cannot be laid off in advance so as to be in accord with any supposed natural law or with any preconceived dogma. In truth Spiritualism is doing for religion to-day precisely what the modern inductive method has already accomplished for the physical sciences.

F. W. H. Myers evidently had Spiritualism in mind, and was preparing the way for it, when in his "Modern Essays" he said that perhaps mankind have begun their study of the invisible world at the wrong end—the end from which in times past they began their futile and despairing study of the physical world. Let us read from his essay on "Ernest Renan," page 225:—

"The parallel is an instructive one. For we shall find, perhaps, on examination, that the old philosopher's (Socrates) despair of discovering the truth about the physical world, and the modern *savant's* despair of discovering the truth about the spiritual world, are the reactions against precisely the same form of error on the part of those who have taken in hand to expound the mysteries of the visible universe or of that which is unseen. For the founders of religion have hitherto dealt in the same way with the invisible world as Thales or Anaximander dealt with the visible. They have attempted to begin at once with the highest generalisations. Starting from the existence of a God—the highest of all possible truths, and the least capable of being accurately conceived or defined—they have proceeded downwards to explain or justify His dealings with man. They have assumed that the things which are of most importance to us are therefore the things which we are most likely to be enabled to know. . . . But all alike have agreed in disdaining any knowledge of things unseen save such as is of a lofty character, and capable of throwing direct light on the destinies of man.

"It is possible that in all this mankind have begun at the wrong end. The analogy of physical discovery, at any rate, suggests that the truths which we learn first are not the highest truths, nor the most attractive truths, nor the truths which most concern ourselves. The chemist begins with the production of fetid gases and not of gold; the physiologist must deal with bone and cartilage before he gets to nerve and brain. The more interesting to us anything is, the less, and not the more, are we likely to know about it. We must learn first not what we are most eager to learn, but what fits on best to what we know already. Let us apply this analogy to the spiritual world."

It is for this reason that our phenomena are looked down upon as mean and trivial. The earliest observed facts relating to any branch of science, though destined, perhaps, to overthrow some time-honoured *a priori* assumption, have always been regarded as contemptible by the orthodox science of the day. Not until our facts can be reduced to law will they appear otherwise than insignificant to the conventional mind—even though they are fraught with significance.

But is it possible for us to determine the laws of spirit by generalising a multitude of observed facts—after the manner in which we construct the laws of science? Living in a material world, with nothing but material senses to work with, it would seem that without the aid of spirit coadjutors we should strive in vain to comprehend and to synthesise the manifold interactions between spirit and matter: otherwise revelation had not been extended to us. This need of direct co-operation between mortals and spirits seems to constitute the point of contact where science merges into religion.

OUIJA-BOARDS AS TOYS.

Mr. De Brath writes to us:—I observe in "The Occult Review" for the current month, the following observation in its Review of Periodical Literature: "Rays from the Rose Cross" discusses the work being done in America for the betterment of children, but adds that a most dangerous foe is to be found in almost every toy department in the United States: this is no less than the Ouija-board in all its varieties. They occupy long shelves, reaching from floor to ceiling. The fact is certainly significant of what another contemporary calls the 'psychic craze' in America. We agree that the Ouija-board is about the last plaything to put in the hands of children."

It seems to me also to be sheer insanity. Or is it possible that the spirit-world can guard children so that what they receive in this way shall be pure and free from the bias of adult minds on whom the walls of the prison-house have closed? But the dangers seem to me appalling, and a deadly menace to the whole movement.

I should feel much indebted to any American correspondent of LIGHT who would kindly enlighten me how far the above extract represents facts, and what are the consequences as far as is known.

"LIGHT" SUSTENTATION FUND, 1920.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following:—

	£	s.	d.
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Miss Slatter
Mrs. A. Renwick
Dr. Heyer
F. C. C.
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CHILDREN IN THE OTHER LIFE.

"The Nurseries of Heaven," Edited by the Rev. G. Vale Owen and H. A. Dallas (Kegan Paul, price 5/-). This is a volume by various writers concerning the future life of children, and the narratives "are given in good faith by those who write them." The book "is not put forward as evidential," but is offered to mothers. But although not given as evidence, there is much that is evidential in it. I may mention in passing that to a dear friend of my own whose life-work was the training of children, in which she was remarkably successful, I addressed (through her chosen automatist) some questions on her present occupations. The replies were to the effect that she still had children to teach: that she showed them the consequences of right-doing and wrong-doing in earth-lives, both during embodiment and afterwards; that the instruction was not verbal as with us, but by selection of actual lives and actual results. The extracts from letters which follow on the essays in this book contain many instances, all vouched for as true, which amount to a body of evidence for the growth of children in spirit life, in the sense in which souls "grow," i.e., by the development of character. That many seem to remain children, even in mind, for years of our time, may be accounted for by three conclusions drawn from other sources: (1) In Spirit-life there is no "Time" in our sense of the word; (2) the memory which is to us now subconscious can revert to any stage of development for definite purposes; and, (3) there are no set phases of infancy, childhood, adolescence, maturity, senility, and death such as are associated with our present evolutionary stage. The presentment of a personality can, therefore, always be such as will be recognisable by those who would fail to realise it under any other form. Indeed, the concurrent testimony of so many accounts of child-mediumship, or rather of soul-faculty in children, is worth far more as evidence than pages of wire-drawn quasi-scientific inferences on telepathy or thought-transference. It is the moral beauty, in complete accord with experimental facts, that really carries conviction to fully sane minds; and the events recorded in this volume are as beautiful as they are true. It is refreshing to turn from the foolish "occult" novel to the pure atmosphere of these pages. How any person can dare to write such wicked slanders as that the Divine Love and its presentment in Christ are ignored and never mentioned by mediums, would pass belief if one did not know how fanaticism can blind the eyes of those who do not want to see. V. C. D.

SPIRITUALISM: THE PERSONAL SIDE.

Mr. J. Scott Battams, M.R.C.S., writes:—

It seems impossible to read Mr. de Brath's sixth article and Dr. Ellis Powell's glowing vision of the future without realising how great a part personalities play in such a movement as Spiritualism.

I am not a Spiritualist—not even in the "outer court," as occultists have it, but I am deeply concerned as to one's attitude towards such a movement.

When one sees it inspiring such passionate devotion and such vehement opposition, thoughtful people realise that at very least it cannot be ignored. And this feeling grows when one considers the personalities on either side. And if—as in my own case—one claims personal friendship with distinguished protagonists and antagonists, these opposing influences seem to bring about a stable equilibrium, and one refuses to take sides, and begins to study in order to understand.

Of course one should refer such problems to the touchstone of the conscience and the critical judgment; but even then the simple and uninstructed enquirer will be largely influenced by personalities, as Mr. McCabe well knows.

If this be true, and even trite, then those who exercise such an influence may well weigh both speech and writing.

CANON MASTERMAN, in a recent lecture, enunciated the idea that in Spiritualism the medium touches the unseen at his own level, while in Christ one reaches up to the unseen at the highest level and at the very centre—the Father. There are a great many Spiritualists who would accept this position, for Canon Masterman, by drawing a distinction of his own, rather misses the point that many devout Christians are also devout Spiritualists. Of course, from our own point of view the question is not necessarily related to religious aspects at all. A Spiritualist may be a Christian; he may also be a Buddhist, a Moslem or a Jew. It is rather a pity that in the case of our national religion the odium theologicum is so apparent in this subject.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

The Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. Wesley Adams. April 25th, Mr. Ernest Meads.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Thomas Ella; 6.30, Mrs. Worthington. Wednesday, 21st, 7.30, Mr. Robert King.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss A. Smith; 6.30, service.

Walthamstow.—342, Hoe-street.—7, Prof. Jas. Coates, address.

Lewisham.—The Priory, High-street.—6.30, Mrs. Graddon Kent.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. George Morley.

Peckham.—Lausanne Hall, Lausanne Road.—7, Mrs. Mary Gordon. 25th, Speakers from Lyceum.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Blackman. Thursday, 8, Mrs. Brown.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—Mr. G. Tayler Gwinn, address.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—Sunday, 25th, 7, Mrs. Neville; public circle after service; 3, Lyceum. 29th, at 8, Mrs. M. Q. Gordon. All seats free.

Wimbledon Spiritualist Mission, 4 and 5, Broadway.—18th, 11, Miss Wellbelove; 3, Lyceum; 6.30, Mr. George Prior. Wednesday, 21st, 7.30, Mrs. Boddington. Healing daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

Spiritualists' Rendezvous, W. H. Smith Memorial Hall, 4, Portugal-street, Kingsway.—Sunday, 18th, 7, Mr. A. Vout Peters, clairvoyance. Friday, 23rd, at Farnival Hall, Holborn, E.C., Prof. Jas. Coates, lecture, "A Life's Experiences."

Brighton.—Athenæum Hall.—11.15 and 7, Mr. H. J. Osborn, addresses; 3, Lyceum. Wednesday, 8, Mr. A. J. Howard Hulme.

Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7; Monday, 7.15, and Tuesday at 3, Mrs. J. Paulet (see special advt.).

SPIRITUALISTS' RENDEZVOUS.—In the regretted absence of Mrs. Wesley Adams, on Friday, the 9th, Mrs. Maunders (Brixton Society) kindly deputised at short notice, and gave an inspiring address and definite clairvoyant descriptions. Mr. Seymour Evans (vice-president) presided in absence of Mr. H. J. Osborn, and the Hon. Secretary, Rev. Geo. Ward, detailed future Friday and Sunday programmes. The Sunday services (starting on 18th with Mr. A. Vout Peters as lecturer) would be run (not in opposition to existing well-attended meetings) to supply an accredited venue for those enquirers unable at present to get in.—G. W.

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SPIRITUALISM THE SCIENCE OF RELIGION.

By B. M. GODSAL.

The question is often asked, Is Spiritualism religion—or is it merely science? The answer seems to be that it is both—that it is the science of religion. And because it is both it cannot be bound by any of the restrictions from which either the one or the other is free. As religion its scope cannot be limited to the range of our material senses, and as a science its progressive course cannot be laid off in advance so as to be in accord with any supposed natural law or with any preconceived dogma. In truth Spiritualism is doing for religion to-day precisely what the modern inductive method has already accomplished for the physical sciences.

F. W. H. Myers evidently had Spiritualism in mind, and was preparing the way for it, when in his "Modern Essays" he said that perhaps mankind have begun their study of the invisible world at the wrong end—the end from which in times past they began their futile and despairing study of the physical world. Let us read from his essay on "Ernest Renan," page 225:—

"The parallel is an instructive one. For we shall find, perhaps, on examination, that the old philosopher's (Socrates) despair of discovering the truth about the physical world, and the modern *savant's* despair of discovering the truth about the spiritual world, are the reactions against precisely the same form of error on the part of those who have taken in hand to expound the mysteries of the visible universe or of that which is unseen. For the founders of religion have hitherto dealt in the same way with the invisible world as Thales or Anaximander dealt with the visible. They have attempted to begin at once with the highest generalisations. Starting from the existence of a God—the highest of all possible truths, and the least capable of being accurately conceived or defined—they have proceeded downwards to explain or justify His dealings with man. They have assumed that the things which are of most importance to us are therefore the things which we are most likely to be enabled to know. . . . But all alike have agreed in disdaining any knowledge of things unseen save such as is of a lofty character, and capable of throwing direct light on the destinies of man.

"It is possible that in all this mankind have begun at the wrong end. The analogy of physical discovery, at any rate, suggests that the truths which we learn first are not the highest truths, nor the most attractive truths, nor the truths which most concern ourselves. The chemist begins with the production of fetid gases and not of gold; the physiologist must deal with bone and cartilage before he gets to nerve and brain. The more interesting to us anything is, the less, and not the more, are we likely to know about it. We must learn first not what we are most eager to learn, but what fits on best to what we know already. Let us apply this analogy to the spiritual world."

It is for this reason that our phenomena are looked down upon as mean and trivial. The earliest observed facts relating to any branch of science, though destined, perhaps, to overthrow some time-honoured *a priori* assumption, have always been regarded as contemptible by the orthodox science of the day. Not until our facts can be reduced to law will they appear otherwise than insignificant to the conventional mind—even though they are fraught with significance.

But is it possible for us to determine the laws of spirit by generalising a multitude of observed facts—after the manner in which we construct the laws of science? Living in a material world, with nothing but material senses to work with, it would seem that without the aid of spirit coadjutors we should strive in vain to comprehend and to synthesise the manifold interactions between spirit and matter: otherwise revelation had not been extended to us. This need of direct co-operation between mortals and spirits seems to constitute the point of contact where science merges into religion.

OUIJA-BOARDS AS TOYS.

Mr. De Brath writes to us:—I observe in "The Occult Review" for the current month, the following observation in its Review of Periodical Literature: "Rays from the Rose Cross" discusses the work being done in America for the betterment of children, but adds that a most dangerous foe is to be found in almost every toy department in the United States: this is no less than the Ouija-board in all its varieties. They occupy long shelves, reaching from floor to ceiling. The fact is certainly significant of what another contemporary calls the 'psychic craze' in America. We agree that the Ouija-board is about the last plaything to put in the hands of children."

It seems to me also to be sheer insanity. Or is it possible that the spirit-world can guard children so that what they receive in this way shall be pure and free from the bias of adult minds on whom the walls of the prison-house have closed? But the dangers seem to me appalling, and a deadly menace to the whole movement.

I should feel much indebted to any American correspondent of LIGHT who would kindly enlighten me how far the above extract represents facts, and what are the consequences as far as is known.

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In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following:—

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CHILDREN IN THE OTHER LIFE.

"The Nurseries of Heaven," Edited by the Rev. G. Vale Owen and H. A. Dallas (Kegan Paul, price 5/-). This is a volume by various writers concerning the future life of children, and the narratives "are given in good faith by those who write them." The book "is not put forward as evidential," but is offered to mothers. But although not given as evidence, there is much that is evidential in it. I may mention in passing that to a dear friend of my own whose life-work was the training of children, in which she was remarkably successful, I addressed (through her chosen automatist) some questions on her present occupations. The replies were to the effect that she still had children to teach; that she showed them the consequences of right-doing and wrong-doing in earth-lives, both during embodiment and afterwards; that the instruction was not verbal as with us, but by selection of actual lives and actual results. The extracts from letters which follow on the essays in this book contain many instances, all vouched for as true, which amount to a body of evidence for the growth of children in spirit life, in the sense in which souls "grow," i.e., by the development of character. That many seem to remain children, even in mind, for years of our time, may be accounted for by three conclusions drawn from other sources: (1) In Spirit-life there is no "Time" in our sense of the word; (2) the memory which is to us now subconscious can revert to any stage of development for definite purposes; and, (3) there are no set phases of infancy, childhood, adolescence, maturity, senility, and death such as are associated with our present evolutionary stage. The presentment of a personality can, therefore, always be such as will be recognisable by those who would fail to realise it under any other form. Indeed, the concurrent testimony of so many accounts of child-mediumship, or rather of soul-faculty in children, is worth far more as evidence than pages of wire-drawn quasi-scientific inferences on telepathy or thought-transference. It is the moral beauty, in complete accord with experimental facts, that really carries conviction to fully sane minds; and the events recorded in this volume are as beautiful as they are true. It is refreshing to turn from the foolish "occult" novel to the pure atmosphere of these pages. How any person can dare to write such wicked slanders as that the Divine Love and its presentment in Christ are ignored and never mentioned by mediums, would pass belief if one did not know how fanaticism can blind the eyes of those who do not want to see.

V. C. D.

SPIRITUALISM: THE PERSONAL SIDE.

Mr. J. Scott Battams, M.R.C.S., writes:—

It seems impossible to read Mr. de Brath's sixth article and Dr. Ellis Powell's glowing vision of the future without realising how great a part personalities play in such a movement as Spiritualism.

I am not a Spiritualist—not even in the "outer court," as occultists have it, but I am deeply concerned as to one's attitude towards such a movement.

When one sees it inspiring such passionate devotion and such vehement opposition, thoughtful people realise that at very least it cannot be ignored. And this feeling grows when one considers the personalities on either side. And if—as in my own case—one claims personal friendship with distinguished protagonists and antagonists, these opposing influences seem to bring about a stable equilibrium, and one refuses to take sides, and begins to study in order to understand.

Of course one should refer such problems to the touchstone of the conscience and the critical judgment; but even then the simple and uninstructed enquirer will be largely influenced by personalities, as Mr. McCabe well knows.

If this be true, and even trite, then those who exercise such an influence may well weigh both speech and writing.

CANON MASTERMAN, in a recent lecture, enunciated the idea that in Spiritualism the medium touches the unseen at his own level, while in Christ one reaches up to the unseen at the highest level and at the very centre—the Father. There are a great many Spiritualists who would accept this position, for Canon Masterman, by drawing a distinction of his own, rather misses the point that many devout Christians are also devout Spiritualists. Of course, from our own point of view the question is not necessarily related to religious aspects at all. A Spiritualist may be a Christian; he may also be a Buddhist, a Moslem or a Jew. It is rather a pity that in the case of our national religion the odium *theologicum* is so apparent in this subject.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

The Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. Wesley Adams. April 25th, Mr. Ernest Meads.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mr. Thomas Ella; 6.30, Mrs. Worthington. Wednesday, 21st, 7.30, Mr. Robert King.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss A. Smith; 6.30, service.

Walthamstow.—342, Hoe-street.—7, Prof. Jas. Coates, address.

Lewisham.—The Priory, High-street.—6.30, Mrs. Graddon Kent.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. George Morley.

Peckham.—Lausanne Hall, Lausanne Road.—7, Mrs. Mary Gordon. 25th, Speakers from Lyceum.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Blackman. Thursday, 8, Mrs. Brown.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—Mr. G. Tayler Gwinn, address.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—Sunday, 25th, 7, Mrs. Neville; public circle after service; 3, Lyceum. 29th, at 8, Mrs. M. Q. Gordon. All seats free.

Wimbledon Spiritualist Mission, 4 and 5, Broadway.—18th, 11, Miss Wellbelove; 3, Lyceum; 6.30, Mr. George Prior. Wednesday, 21st, 7.30, Mrs. Boddington. Healing daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

Spiritualists' Rendezvous, W. H. Smith Memorial Hall, 4, Portugal-street, Kingsway.—Sunday, 18th, 7, Mr. A. Vout Peters, clairvoyance. Friday, 23rd, at Farnival Hall, Holborn, E.C., Prof. Jas. Coates, lecture, "A Life's Experiences."

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. H. J. Osborn, addresses; 3, Lyceum. Wednesday, 8, Mr. A. J. Howard Hulme.

Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7; Monday, 7.15, and Tuesday at 3, Mrs. J. Paulet (see special advt.).

SPIRITUALISTS' RENDEZVOUS.—In the regretted absence of Mrs. Wesley Adams, on Friday, the 9th, Mrs. Maunder (Brixton Society) kindly deputised at short notice, and gave an inspiring address and definite clairvoyant descriptions. Mr. Seymour Evans (vice-president) presided in absence of Mr. H. J. Osborn, and the Hon. Secretary, Rev. Geo. Ward, detailed future Friday and Sunday programmes. The Sunday services (starting on 18th with Mr. A. Vout Peters as lecturer) would be run (not in opposition to existing well-attended meetings) to supply an accredited venue for those enquirers unable at present to get in.—G. W.

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NOTES BY THE WAY.

Some of our readers are much impressed by the quotation we gave from "The Guardian" of the 19th ult. in "Notes by the Way" (p. 105), viz., that "a wave of materialism is passing over the world, and it will need a wave of true Spiritualism to counteract it." Well, we would like to be able to say that our heart leaped up when we beheld this rainbow in the sky, but although the statement had its significance we did not regard it as anything especially remarkable. It was contained in a letter signed "Nemo," and we do not know who "Nemo" is. Moreover, as we have said before, the word Spiritualism is variously interpreted, and bears different meanings for different minds. We who are not accustomed to think in compartments, use it as embracing all the meanings which are usually attached to it; the largest as well as the smallest, viewing it as a comprehensive idea. Just now we are witnessing a great clash of minds on the question, but most of them seem to be concerned about minor aspects, petty details which somehow seem to represent to the persons concerned the whole subject. Not that it matters very much. Spiritualism goes on enlarging its boundaries and multiplying its adherents in spite of all the Sir Oracles, the Dogberries, and the Partingtons. It advances not so much by its logic-force as by its life-force. As one of its defenders said recently, it is probably an evolutionary impulse. If that is so—and we are assured that it is—we need be under no apprehensions about its future. As for apologising for it, we would as soon think of trying to vindicate the planetary movements, or the ebb and flow of the tides. We have only to explain it to those who seek explanation. It will justify itself. We who stand for it should stand as heralds to proclaim it, rather than as advocates to plead for it.

* * * *

Many small intellectual movements have perished by reason of their lack of humour, and the greatest movements have gone woefully astray from the same cause. For it is a commonplace now that lack of humour signifies in essence a defective sense of proportion. In his brilliant book on Charles Dickens, Mr. G. K. Chesterton thus writes on one aspect of the matter:—

People do not know how far mere good spirits will go. For instance, we never think (as the old folk-lore did) of good spirits reaching to the spiritual world. We see this in the complete absence from modern, popular supernaturalism of the old popular mirth. We hear plenty to-day of the wisdom of the spiritual world: but we do not hear, as our forefathers did, of the folly of the spiritual world, of the tricks of the gods, and the jokes of the patron saints. Our popular tales tell us of a man who is so wise that he touches the supernatural, like Dr. Nikola: but they never tell us (like

the popular tales of the past) of a man who was so silly that he touched the supernatural, like Bottom the weaver. We do not understand the dark and transcendental sympathy between fairies and fools.

Of course, Mr. Chesterton, while he touches a profound truth, handles it in a large and airy way with a little of his characteristic paradox. We are not at all in love with the silly side of Spiritualism (we have had rather too much of it). But we have never failed to observe that almost always its absurdities grew out of a lamentable dullness. That kind of person whom R. L. Stevenson described as the "solemn ass" was usually involved. There is such a thing as taking oneself and one's ideas altogether too seriously. We have a constant object lesson in the results of dull, mirthless conditions at a circle: no gleam from "the other side" can penetrate its leaden atmosphere.

* * * *

Again we return to G. K. C. in his observations on the humour of Dickens. They are marked with deep insight:—

We understand a devout occultism, an evil occultism, a tragic occultism, but a farcical occultism is beyond us. Yet a farcical occultism is the very essence of "A Midsummer Night's Dream." It is also the right and credible essence of "The Christmas Carol." Whether we understand it depends upon whether we can understand that exhilaration is not a physical accident, but a mystical fact: that exhilaration can be infinite, like sorrow: that a joke can be so big that it breaks the roof of the stars. By simply going on being absurd a thing can become godlike: there is but one step from the ridiculous to the sublime.

It is one of the saving graces of this Spiritualism of ours that, however much it may be misrepresented by its dullards, it is a revelation of joy. All may not realise this at first, for it is a peculiarity of all great illuminations that they dazzle the eyes of some, and accentuate the darkness of all the gloomy corners into which they do not at once penetrate. Our world by long usage has learned not merely to tolerate but to reverence many customs that are so absurd that a humorist like Dickens could cover them with ridicule. But to the dull-minded these things have become so normal that ideas such as those which the spiritual revelation is bringing in are derided as foolish, immoral, unnatural. Yes, they are unnatural just in the same way as fresh country air is unnatural and even poisonous to the man who passes his life in a foul room, fusty from lack of ventilation. But let us go on bringing in light and fresh air, even though it leads to much squirming and cursing from those who have come to loathe it from long acquaintance with darkness and squalor.

THE SUSTENTATION OF "LIGHT."

It may be that under the stress of continually rising expenses we shall be forced to follow the general movement by raising the price of LIGHT (of which Mr. Withall is virtually the proprietor). Many of our friends in the past have been strongly opposed to this step, and by donations to the Maintenance Fund have enabled us to avoid it, but unless that Fund is generously supported just now we shall have to consider the question of advancing the price, and no longer remaining a solitary example of a psychic journal kept at pre-war rates for the sake of the poorer brethren.

WHEN one is attempting noble things, it is surely noble also to suffer patiently whatsoever befall us to suffer.—PLATO.

SOME FEATURES OF THE PRESENT OUTLOOK.

ADDRESS BY ELLIS T. POWELL, LL.B., D.Sc.

It is a little difficult to give a title to the address which Dr. Ellis T. Powell delivered before the London Spiritualist Alliance on the evening of the 15th inst., as, instead of taking up any special subject he preferred, on this occasion, to pass under review a few of the topics of psychical interest which are just now rather to the fore.

The Chairman, Mr. Dawson Rogers, in opening the proceedings, expressed his great regret that at the last meeting of the Council of the Alliance, the Acting President, Mr. Henry Withall, had felt it necessary to relinquish his office. The Alliance owed a deep debt of gratitude to Mr. Withall for his wise counsel and guidance, and the untiring services which he had rendered to the Society for the past thirty years. Of late he had felt the need of rest, but Mr. Rogers hoped that Mr. Withall would still be able to preside at some of their meetings. With regard to the speaker of the evening, the Chairman felt there was little need to say much by way of introduction. He had given them many an intellectual repast in the past, and would, no doubt, give them another on that occasion.

Dr. POWELL began by warmly associating himself with the remarks which had fallen from the Chairman with reference to Mr. Withall. "I have," he said, "experienced at his hands a great number of personal kindnesses, and I should be wanting in courtesy and appreciation if I did not express my regret at his resignation. . . . I hope for Mr. Withall in his retirement many happy years, and that when the time comes for him to cross the frontier, he will have boundless arenas opening up before him, and find congenial work awaiting him."

The speaker then invited his hearers to join him in devoting a little time to a survey of some features of the present outlook. It was always well, he thought, for the protagonists of great movements to pause from time to time, and consider where they stood.

THE QUESTION OF FRAUD.

He was delighted to find from the utterances of Sir Arthur Conan Doyle at the Queen's Hall that there was no disposition whatever to shrink from tackling the question of fraud. There always had been, and probably always would be, terrestrially speaking, some element of fraud hanging on to the skirts of great movements. "Have not I chosen you twelve and one of you hath a devil?" He thought they must distinguish five clearly defined types of fraud in relation to their cause, and it might conduce to clarity of thought if he stated what they were. In the first instance there was deliberate trickery, sheer swindling, downright humbug. Nothing that he could say, and nothing even more forcible which he might think, but must not say, could be adequate to characterise the diabolical conduct of the agents of this kind of thing. They were taking advantage of the most sacred and pathetic yearnings of the human spirit for the purpose of exploiting for their own pecuniary benefit. It was a welcome fact that practically all the exposure of this kind of thing had come from their own side of the table. They were even more keen to defeat it than were their critics and assailants.

In the second place, they had bogus exposures by the Agent Provocateur. These, in nine cases out of ten, involved perjury of the most shameless type. Honest mediums were implored to give a séance in order to assuage the grief or lighten the spirit of some enquirer. When they had done so they found that these people were police agents of the most unscrupulous type, who promptly haled them to the police court, and obtained a conviction by methods of the most dastardly character.

In the third place, there was undoubtedly occasional trickery by perfectly genuine mediums. The power of mediumship was nearly always intermittent. We were foolish enough to leave the medium to gain his or her living by the exercise of his or her powers, with the result that they were often invoked at a time when they were not actively present, although the medium's bread and butter might depend upon their utilisation. It was in those circumstances that the medium was tempted by stern necessity to help out the absence of the genuine phenomena by producing bogus manifestations. One must condemn that kind of thing, but at the same time it stood on a different footing altogether from the downright fraud of the first category.

In the fourth place came what he would call "induced fraud." That arose from sitters of powerful mentality hypnotising the sensitive medium into the commission of the very acts of which they suspected him, though he would have been guiltless but for their influence. They sat with their minds made up that he was fraudulent, and that his fraud was worked in a particular way, and their mentality unitedly operating on his sensitiveness induced, or, one might say, compelled, him to do the very thing which they conjectured to be the method of his mediumship.

Finally, there was a fifth class of fraud planned and perpetrated by extra-terrestrial opponents of investigation. These, although spirits themselves, desired to bring spiritual science into discredit, and to stop its progress. These influences were among the principalities and powers of which the Apostle spoke, and against which the best of mankind were arrayed. The knowledge of the existence of such an-

tagonism was among the deeper revelations of psychic research.

THE ATTITUDE OF SPIRITUALISM TOWARDS CHRISTIANITY.

Another topic of urgent contemporary importance was the attitude of their whole movement towards Christianity. Sir Arthur Conan Doyle had recently stated that Christianity, at the moment, was like a train with the engine taken off. Generated in psychic research, sustained by psychic influences, and based upon psychic philosophy, Christianity had chosen in the last few centuries to abandon these sources of sustenance and energy, and to fall back upon arid dogmatism, which satisfied nobody. That was one reason why the churches were so empty, and why they failed to grip the mass of the population as they should do. Yet when one came to turn the light of psychic research upon the New Testament one was amazed to find that at every point it was in complete accord with the profoundest psychic truths. As they knew, he had himself, on many occasions, gone behind the English text, and analysed the original Greek for the purpose of showing how profound was the acquaintance of the writers with all the most elevated psychic knowledge. If they wanted the whole gospel of Spiritualism defined they would nowhere discover it better done than in a single verse from the Epistle to the Hebrews, "Are they not all ministering spirits sent forth to serve those who are on their way home?" (Heb. i., 14), and if they wanted a definition of the policy of enlightened Spiritualism they would find it in another verse from the same Epistle, "The removal of the things that can be shaken, in order that the things which cannot be shaken may remain" (Heb. xii., 27). The truth, as he believed, was that psychic research was destined to be the greatest auxiliary which had ever come to the side of Christianity, and the most powerful branch of Christian apologetics. He thought that all psychic researchers were now coming to recognise that the Founder of Christianity was Himself the greatest psychic personality who had ever visited this terrestrial sphere, and that He had descended from His exalted home in order to inform mankind, as well as their limited powers of comprehension would allow, what were the plans of the Supreme Being for their welfare and their ultimate destiny. He did not believe that Christianity had anything to fear from the most incisive criticism which could be directed at it. Of course, there were parts of the Old Testament which, as the record of history, must be abandoned, and there were passages in the New Testament which were obviously framed to meet the needs of the limited knowledge of the men to whom the words were originally addressed. To indicate these passages, to show how the human intellect had evolved beyond the stage which they represented, was legitimate criticism, and no honest adherent of the Christian faith, be he Anglican or Nonconformist, could possibly object to it. But he did regret to see that occasionally Spiritualists were led into repeating ancient and exploded arguments against Christianity, and thus into fostering the view assiduously disseminated by the enemies of psychic research, that there was ineradicable hostility between that and Christianity itself.

The speaker went on to give some recent instances of the kind of unfounded criticism to which he was referring.

In that connection might he point out to them, and perhaps more especially to their opponents, how greatly psychic science, which lay at the root of all religion, has dignified religion itself, and he might even say the Personalities which lay behind it. Of course, that was true of science generally. The old idea was that the fiat, "Let there be light," operated in almost a magical sense, and produced illumination. Modern science told them that in order to validate the fiat they must, in the first place, have the luminiferous ether to carry the vibrations of light, and, in the second place, an organ of exquisite sensitiveness, viz., the human eye, capable of receiving and interpreting the vibrations. That analysis of the process, to his mind, immensely dignified the great Artificer in the eyes of His progeny.

EVOLUTION THROUGH ETHERIC UNION.

With more immediate reference to psychic science he might refer to an admirable recent book by Miss E. Katharine Bates, which pushed the frontier of psychic science still further into the unknown in a manner beyond all praise. Miss Bates had started with the accepted scientific view that some new road of human evolution must be opened up if humanity was to advance much further. There was eminent medical testimony that "it is perfectly impossible for the human race to bear its present conditions of life at its present rate of tension and over-stimulated vitality unless some unforeseen change takes place in the present conditions of life." Miss Bates's view was that this unforeseen change would take place in the shape of a more direct and palpable function of the etheric body. We all knew that each of us had an etheric body, or a spirit body, as a counterpart of the physical frame. She thought that it would gradually dawn upon the more advanced individuals that they were capable of some advance upon the mere physical union represented by human marriage, and that there must be a union on the etheric plane as well, quite capable of generating offspring of a higher type than the physical. "I have sometimes noticed," said Miss Bates, "quite young children in their cradles apparently smiling and often talking in their baby language to some unseen little companions, and I have wondered whether these may not have been some of the play-

fellows of the ordinary earth children," that is to say, the etheric offspring of the same or some other couple. They would remember that Private Dowling remarked that "physical birth and death are not for ever. Generation and dissolution as known to you will be transformed and re-figured. Herein lieth a mystery that cannot yet be unveiled." Miss Bates said—and he entirely agreed with her view—that probably in this direction there lay the real explanation (if such a word was permissible) of the great episode of the Incarnation. That is to say, the birth in that instance was actually generated from the highest etheric source, so that, instead of being a legend or a baseless fabrication, the story represented what they would find ultimately to be a scientific fact. Did it not seem highly probable that this great Psychic should Himself appear through a more advanced stage in the evolution of the race—that is to say, a stage which probably represented their own next step when functioning from their own etheric spirit bodies as St. Paul called them? The etheric body was not occult to the great Apostle. How he would have rejoiced, and probably how he *did* rejoice now in the idea that through a thoroughly orderly and evolutionary process, the most recently developed higher attributes of man and woman should come together and produce a finer race from their highest point of capacity, able one day to act directly from the other side.

Replying to questions at the close, Dr. Powell attributed the lack of proper care for the well-being of our mediums partly to the lack of appreciation of the need for such care, and partly to the fact that the movement up to the last three or four years had been a struggling one. Now, however, that a number of people with more ample means were being attracted to it, he hoped to see steps taken at no distant date to set aside funds for the benefit of sensitives, so that they should not be dependent on the exercise of their gifts. He quite agreed with Mr. De Brath's scheme for a conference on the subject.

As to the intrusion of mischievous, or degraded, spirits at seances, every sensitive was guarded by a band of protecting spirits, but these were not always able to prevent the undesirable element from occasionally slipping through. Why such things should be permitted was a mystery, but it looked as if, in the Divine economy, the purpose was to force the investigator to use his brains for his own protection.

The meeting closed with a cordial vote of thanks to Dr. Powell for his deeply interesting address.

MISS SCATCHERD'S LECTURES ON SPIRIT PHOTOGRAPHY.

Miss Felicia Scatcherd is surprisingly versatile. She has long occupied a prominent position in the field of psychic research, and has spoken effectively from many platforms. Hitherto, however, she has not, to our knowledge, lectured on Psychic Photography, accompanied by lantern views. But apparently nothing comes amiss to her. On Tuesday, April 13th, at 6, Queen Square, under the auspices of the International Home Circle Federation, she essayed this task, and succeeded brilliantly. Her high reputation as a speaker and thinker stood her in good stead on this occasion, for in spite of the cold and wet evening, there was a large and enthusiastic audience. Those who came were amply rewarded. The chair was taken by the Rev. A. R. Crewe (U.S.A.).

Miss Scatcherd has the enormous advantage of being able to show spirit pictures in which she herself was the central figure round which the supernatural happenings were registered. They thus become endowed in a marked degree with a personal interest and *vraisemblance*. With other pictures, such as those centring round Archdeacon Colley, Miss Scatcherd was also closely connected, and could speak of them at first hand. Her lecture was brimful of interest, which will continue since it was but the introductory one of a course of three to be delivered in the same hall.

The second lecture is on Tuesday, April 27th, when the chair will be taken by the Rev. Walter Wynn. L. C.

WHETHER the tale so simply told by G. Prior in "The Mystic Builders" (C. Maurice Dobson, 1/9 net) represents an actual experience or is only a parable—probably the latter is the case—matters little; it carries an effective lesson. The story is put into the mouth of Ralph Easeway, part manager of a flourishing industry, who is visited by a country cousin to whom he shows with pride the "lions" of the town. In their walk they meet, among others, a High Church clergyman, a lady of good social standing attired in Salvation Army uniform, a man held in some respect by his fellows but reputed to be an atheist, and a couple who, though occupying lucrative positions, dress rather meanly. We listen to Ralph's shallow judgments as they pass. The cousins part at a crossing, and the next moment Ralph, the critic—the man who flatters himself that he understands men—is knocked down by a motor-bus. Awakening on the "other side" he is given glimpses of the lives of active beneficence led by the people he has slighted, and of the homes they are building for themselves in the beyond, and he learns that under all forms and creeds there is only one real religion—that of love. Ralph returns to earth, but with a changed outlook on life. "The Mystic Builders" would make a good little gift book.

CLAUDE PENROSE: POET, ARTIST AND SOLDIER.

THE RECORD OF A FULL LIFE.

Beautiful in its binding, illustrations, and general get-up, is this big volume sent us by Messrs. Harrison,* and the contents are worthy of the casket. That there is considerably more of the preface than there is of the poems is no cause for complaint, for wonderfully clever as the latter are (and some of the most original in conception and perfect in expression were written when their author was a lad of sixteen at school) the greater interest attaches to the human document, the revelation of a character as strong as it was pure and sweet and a mind in which the artistic temperament was blended with the energetic and practical. These latter features were strongly evidenced in Claude Penrose's army career, for except a few personal friends, none of his soldier mates seems to have had any suspicion that the young officer with whom they were so eager to serve and who showed himself so capable and ready in all emergencies was an artist and a poet. Of Claude's artistic abilities we are given good assurance by the reproduction of some of his work—book plates, water-colour sketches and beautifully designed Christmas cards. His literary talent he doubtless inherited from his mother, Mrs. H. H. Penrose, who is the author of many novels and stories which have won high praise from the critics and in which she introduces studies of her boy at different ages. When war was declared Claude at once offered his services. In his letters home and his diary we get a vivid picture of the progress of the war on the Western Front. He was made a Major in October, 1917, was wounded while at his post of Battery Commander on July 31st, 1918, and died on the following day. He was to have left on a month's leave on August 3rd, and on the 10th he would have attained his twenty-fifth birthday. So ended an earthly career of the greatest promise. At this point, the biographical sketch, after referring to some of Claude's psychic experiences, especially an extraordinary adventure at Woolwich (of which we are told that a detailed account "would be out of place anywhere—except perhaps in the pages of *LIGHT*") relates an incident which will be of the greatest interest to our readers and with which we may well conclude this brief notice of a fascinating book:—

THE SIGN THAT WAS NOT WITHHELD.

On June 18th, 1918, a very dear friend, L. P., went from London to spend a day in the country with Mrs. Penrose, and during her visit mentioned the fact that she had met an exceptionally gifted psychic, who earned her living by her needle. Mrs. Penrose entrusted L. P. with some verses of Clough's which had been copied out by Claude. These were sent to the psychic, who, however, was too busy at the time to attend to the matter. Some weeks intervened. Then on July 15th, the psychic wrote to L. P. what she had "sensed":—

The letter was not posted at once; then it was sent to L. P.'s London address, from which it was forwarded to Yorkshire, thence to Westmoreland, and did not finally reach L. P. until the morning of July 31st. It was, however, actually in her hands several hours before Claude was wounded, and had, as already said, been written a fortnight earlier. The psychic wrote:—

"The piece of poetry, I sense, was copied by a young man, an only son, age about 25, but his intellect is far advanced for his years, and he is on a very high plane of humanity. He has a very strong character and his profession is military, by which I mean he is a regular officer, and has mainly to do with guns. If he had been spared he would have had a very brilliant military career; but if he has not passed over already, he is just about to do so, for there is nothing more for him to do on this plane. He will be badly wounded first, and will go over shortly afterwards. Tell his mother, though, he passed away without any suffering. I feel so strongly from the writing that he is safely anchored at rest."

Everything was exactly as she said. The afternoon of the day on which the letter came, he was badly wounded. The next day he passed over—"and all the trumpets sounded for him on the other side." There is nothing vague here. This is the sort of proof that holds good in a court of law. It came at a moment when one in despair cried aloud for a sign that spirit had not died with flesh; and it satisfied. If there were nothing outside the visible, these things could not have been foreknown.

Then he came—no tangible presence in the home which he was to have reached on the very day when the news of his death was sent to it, but a felt influence so strong that, while its visits lasted, it could put grief to sleep.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges, with thanks, the following donation:—Mrs. Green, £1.

* "Poems by Claude L. Penrose, with a Biographical Preface" (Harrison and Sons, £1 1s. net).

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

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OPPOSITION: ITS USES AND ABUSES.

A WORD IN SEASON.

In politics the quality of a Government is gauged, to some extent at least, by the character of its Opposition, even by those who have not acquired the degree of philosophical detachment that sees "an equal good in opposites."

We have, in the past, dealt with this question, expressing the view that our opposition has a great and valuable purpose to serve. We have never had any complaint to make about it on the score of its numbers and strength, but we have often regretfully lamented its quality. Moreover, we deplored the fact that so much of it was the opposition of inertia and indifference. And yet, somehow, it seemed to us that in the world-order there might be something to be said even for the aloofness of the general body of Scientists.

In his address to the Society for Psychical Research in the year 1894, the Rt. Hon. A. J. Balfour dealt with one aspect of the matter, when, referring to the subject of psychical inquiry, he said:—

If we took it by itself we should say that scientific men have shown in connection with it a bigoted intolerance, an indifference to strictly scientific evidence which is, on the face of it, discreditable. I believe that although the course they pursued was not one which it is easy rationally to justify, nevertheless there was a great deal more of practical wisdom in it than might appear at first sight.

That is to say, as Mr. Balfour explained, no nation or age can reasonably be expected to do more than the particular work which lies before it at the time. Natural science, he contended, had, during its comparatively short life, quite sufficient to do in building up the whole body of the natural and experimental sciences. "If Science had at first attempted to include in its survey not only physical but psychical phenomena, it might for a century have lost itself in dark and difficult regions, and the work of science to-day would have been less, not more complete."

The argument strikes us as a valid one. Things must proceed in their natural order, and a Power beyond human direction and capacity governs the process. The hour which brings the Man brings also the Event, and neither, in the larger sense, can come before its time.

Just now, however, we are thinking more of the opposition of activity than that of indifference. Strange as it may sound to some among our friends and foes alike, we really want to see a strong and intelligent opposition—we desire instructed criticism. For just now our subject is going through its greatest period of transition. It is falling into the hands and minds of the people at large, and its course must not be too rapid. It requires steadying influences of all kinds.

It is part of our daily task to look over a mass of newspaper and magazine comments, displaying in some cases not merely a bitter hostility, but such a general ignorance of the whole subject, that to the educated Spiritualist it becomes simply farcical. Yet, doubtless, even opposition of this sort has its uses. It holds back from any contact with Spiritualism those who, by very reason of the fact that they can be thus influenced, can be clearly shown to be neither ready nor able to deal fairly with the matter.

We have sometimes wondered what would be the character of our opposition, if all our opponents understood precisely what we stand for. For it is a fact (from which one may draw comfort or its reverse, according to one's temperament), that we have not yet met any critic of the movement who displayed a real knowledge of its character and purposes. We should have liked to meet one who, revealing such knowledge, yet opposed its

course, giving his reasons. We heard much wild nonsense about devils, lunacy, mental degeneration, heresy, vulgarity and the like. We heard no reasoned statement indicating the view that, with a full appreciation of what Spiritualism meant, and what Spiritualists desired to achieve, the critic yet conceived that it and they were in the wrong.

Now to us spirit existence and spirit intercourse are facts in Nature, and so far as we are correct in that view we need have no qualms. It is quite useless to quarrel with the order of the Universe. "You cannot argue against the law of gravitation," someone has said. Strictly, of course, you can. We see many of our opponents doing what amounts to the same thing—arguing against facts. We are contented that they shall be set right, but we see no reason for anger or impatience in the matter. Doubtless it is equally part of natural law that every new revelation shall be resisted to the utmost, so that when it is finally accepted, its hold on human minds shall be secure and its validity tested to the uttermost.

There are those to-day who are not only prepared but even likely to suffer in mind, body and estate for the truth they have reached in this matter of Spiritualism. We desire to see them protected and their persecutors restrained and punished. We are more concerned on this point than with the refutation of objections and arguments, many of which are too silly and trivial for serious attention. This opposition by way of personal attack and injury is the one we find it impossible to explain or excuse. It may have its uses, but we are little concerned with them. This is the twentieth century, and the arguments of the intellectually deficient are out of date. We have now a sufficient body of enlightened opinion, social influence, and the power of the Press behind us to give pause to those who, unable to resist the progress of the new idea in any legitimate fashion, would seek to revive the methods of the fourteenth century. There are those who will understand precisely what we mean by that statement. And we would have them take note of it.

DOES SPIRITUALISM CAUSE LUNACY?

An emphatic negative was Mr. H. J. Osborn's answer to this question, comprised in his illustrated lecture on Tuesday, April 13th, in Mortimer Hall, Mortimer Street, W.

Starting from the "born fools" laws of the Saxon kings, lunacy was rapidly traced, through varied stages, to present-day law and treatment. Dr. Forbes Winslow's charge, his subsequent recantation, and some of the latest "parrotings" of the falsity having been noticed, the lecturer proceeded to give the results of personal enquiry in official quarters, and by correspondence with asylum medical superintendents. The replies of these latter showed clearly that no data exist showing Spiritualism as a cause of lunacy, while two typical replies were: "I have one patient attributed to Spiritualism but as insanity occurred in an aunt and her daughter, I think there is hereditary tendency"; and "No patient has been admitted to this asylum whose insanity has been certified as caused by Spiritualism"; this last from a large asylum, in a densely populated county, where Spiritualism is specially active. The numerical tables showed the real main causes of insanity to be alcohol, prolonged mental stress (interpreted by the authorities as due to "privation, bad environment, and neglect"), and syphilis, while only in "sudden mental stress" could Spiritualism as a cause be reasonably looked for. The figures showed that this cause, all contributing factors combined, contributed little over one per cent. On the other hand, the Government tables, showing insanity in many varied occupations, gave the average per cent. per ten thousand of population, as 4.94, but the Church of England clergy as 10.3, and the doctors 14.3. Of clerics, every week one was certified insane, and of doctors three every five weeks; while, taking twenty years as the period of currency of the Winslow heresy, the lecturer somewhat ingeniously showed that deducting from admissions the average of recoveries and deaths, the balance of twenty years admissions certified and detained gave Church of England Clergy 309, and of doctors 357—total 666; but he disclaimed any responsibility for the coincidence that the latter figure is held to be the "Mark of the Beast."

The Rev. George Ward presided.

I ENJOIN you to the service of the nations and the pacification of the world. The pavilion of unity is raised; do not gaze upon each other with the eyes of foreigners; ye are the fruits of one tree, and the leaves of one branch. Let him glory who loves the whole world.—BAHA' ULLAH.

FROM THE LIGHTHOUSE WINDOW.

As will be seen in our advertising columns, Mr. A. Panter will replace Mr. A. Wilkinson on Tuesday next, in giving clairvoyant descriptions before the members of the L.S.A.

Southern California is just now graced with the presence of a number of very interesting and distinguished people. From recent American newspapers we see among the names of the temporary visitors to this land of flowers and sunshine, Lord and Lady Glenconner and their sons David and Stewart Tennant; Francis Grierson, the well-known essayist and mystic, to whom on several occasions we have alluded in these columns; Cosmo Hamilton, the novelist; Bliss Carmen, the poet; and Will Levington Comfort, the novelist.

Mr. G. H. Lethem, J.P., formerly editor of the "Daily Record" (Glasgow) has an article on Psychic Photography in the current issue of the "London Magazine," with illustrations (see advt.).

Mr. Lethem concludes his article by saying, "For Mr. Hope to produce by trickery the results I have described, and under the test conditions on which he invariably insists, he would require to be a magician before whom all the conjurers in London would be compelled to bow as to a master."

He further adds, "All those who know Mr. Hope know that he is no magician, but just a simple, earnest, God-fearing man who, possessing a very unusual psychic gift, uses it without fee or reward for the purpose of demonstrating the reality of human survival, and the possibility of spirit communion."

It may be mentioned that Mr. Hope will shortly be in London, and will hold some sittings at the British College of Psychic Science, Holland Park.

A sequel to that remarkable book, "The Silent Voice," has been issued under the title, "The Light of the World," in which the teachings of the first book are continued in a deeper vein. There is an impersonal note about the inspirer of the message which, as we said before, recalls the "sayings" of Jesus recorded on the Oxyrhynchus papyrus: "Lift the stone and thou shalt find Me, cleave the wood, and there am I." The book is published by G. Bell and Sons, Ltd. (1/6).

Miss Katharine Bates writes of Mrs. Fred Maturin's book, "Rachel Comforted," which has just appeared, "Sunny's bright and beautiful nature, his tenderness, and his sensitive and loving heart, speak through every page of the book. I always feel that I know Sunny more intimately than any other boy of his age, yet we never met in the flesh."

The "Hibbert Journal" for April is full of interesting reading. Mr. C. D. Broad writes informally on "Euclid, Newton, and Einstein." He says, "Einstein's discovery synthesises Newton's two great principles—the laws of motion and the law of gravitation." Bishop Mercer has an article on "Survival and Monadology," and the Rev. H. Preserved Smith, D.D., writes on "Religion and the Churches."

Mr. Hereward Carrington, in an article in "Leslie's Weekly" (New York), speaks of the enormous wave of interest in things psychic and spiritualistic which has swept over the United States. He sees a beneficial side in this in that it has shaken people out of their old materialism. At the same time, he says, it has loosed a flood of credulity and charlatanism.

Prefacing his remarks with the statement of his complete conviction of the reality of automatic writing and its occasional supernatural character, Mr. Carrington comments on the danger that exists in this direction from self-deception and illusion. He says, "There are hundreds of persons all over this country who are obtaining 'messages' by means of the ouija and planchette board, or by means of automatic writing, who are perfectly honest and well-intentioned, who believe that the 'messages' which they receive are from spirits, whereas, as a matter of fact, they originate within their own minds."

Hypnotism may be considered to hold a new status as the result of a decision in the High Court last week. Mr. Justice A. T. Lawrence repelled the defence that a doctor's

fees for hypnotic treatment could not be sued for in a court of law. This branch of medicine has now the countenance, therefore, of both faculties.

"The Lancet" subjects Dr. A. T. Schofield's book, "Modern Spiritism," to some severe criticisms. It expresses the opinion that he has "failed conspicuously" in his examination of the claims of modern Spiritism in order to show its incompatibility with Christianity, and after further allusions to signs of "imperfect knowledge," remarks, "It is surely high time that the medical student received adequate training in the principles of psychology and physics."

The "Dundee Advertiser" publishes an account of spirit drawings occurring at Perth, where a Mrs. Wood is reported to have sketched innumerable designs under the influence of a deceased son. Specimens of Mrs. Wood's drawings were submitted to the newspaper in question, which says, "They are as puzzling to the ordinary mortal as specimens of post-impressionist or futurist art."

Speaking of ghosts at Windsor Castle, the "Evening News" recalls that the late King Edward used to tell a story of how he and the late Duke of Edinburgh once encountered the vague outline of what they regarded as some ghostly visitor. King Edward was carrying a heavy book at the time and promptly let drive with it, with the result that a bust of Sir Robert Peel was knocked off its pedestal and almost completely ruined. The late King used to add that he received a severe verbal castigation from Queen Victoria as a consequence.

The New York correspondent of the "Daily Mirror" gives an account of a girl at Long Island, Miss Belle Philrose, who without previous knowledge of music reads, plays and sings any piece of music put before her. She declares that all the credit belongs to Mme. Adelina Patti, who has appeared to her and has coached her.

"One day," said Miss Philrose, "about three months ago, when I had completed a hard day's work and was sitting in the parlour, a form of a woman, with a wonderfully kind face, was before me. I was not afraid and seemed to know from the first that she was a friend. 'I am Adelina Patti,' said the vision, 'and I am going to teach you how to sing and how to play.' Then the figure of the woman, Adelina Patti, seemed to fade away, but her face remained ever before me, and I went to the piano and played the piece that happened to be there. I seemed to be doing something over which I had no control. The selection was Tosti's 'Good-bye.' From that time on the easiest thing or the most difficult selection were alike to me. One day I heard that the soldiers wanted people to sing for them. I applied to the War Camp Community Service and was assigned to sing at their headquarters at Manhattan. That was the first time I ever sang in public."

A phrase in Mr. Chamberlain's Budget speech evoked laughter:—"I will now address myself to spirits." It was so appropriate to one of the topics of the hour.

Mrs. Susanna Harris has returned to London, and is at her usual address, 18, Endsleigh Gardens, N.W.

The "Evening News" (Ap. 19th) publishes particulars from its correspondent at Henley-on-Thames regarding a thousand-years-old tragedy which is said to have been pieced together by a clairvoyant after the discovery of human remains at Remenham.

Meetings next week:—

Sunday:—

Rev. Tyssul Davis, Æolian Hall, 11 a.m.

Mrs. Fairclough Smith, 22, Princes Street, 3.15 p.m.

Tuesday:—

L.S.A., Mr. A. Punter, 3 p.m.

Stead Bureau, Miss McCreadie, 7.30 p.m.

Miss Scatterd, 6, Queen Square, 7.30 p.m.

Wednesday:—

Delphic Club, Rev. A. H. Lee, 5 p.m.

Thursday:—

L.S.A., Mr. S. De Brath, 7.30 p.m.

Stead Bureau, Mrs. Mary Gordon, 3.30 p.m.

Friday:—

L.S.A., Mrs. Wallis, 4 p.m.

Delphic Club, Mr. S. Balford, 5 p.m.

SPIRITUALISM AND RELIGION.

II—THE ROOTS OF PAIN.

BY STANLEY DE BRATH.

In one of the communications from the Unseen which we are repeatedly told are only valueless trivialities, it was said that the reason for the prevalence of pain in the world is that "Your memory for purely psychic impressions" (such as reading or hearing words, however true) "is very short; unless associated with a physical experience, the idea conveyed is not applied in practice and is soon forgotten."

In other words, the mass of men shut their eyes to unwelcome truths and elect to learn by consequence alone instead of by reason and good will. This is really a complete explanation of the Problem of Evil as it affects us practically. To reduce the pain of the world we need a larger consciousness and a greater perception of Reality.

You tell a child many times not to play with fire: he takes no heed, and in the end burns his fingers; then he learns the lesson. We read a book on Hygiene which explains the laws of health, and forthwith transgress any one of these laws which interferes with our pleasure or our profit: not till our fingers are burned do we believe in any practical sense; and often not then. History shows in the most graphic manner the ruin which has always followed on class-war: the example of Russia has repeated the object-lesson. Yet a deliberate and organised attempt, supported by large funds, is being made to persuade the mass of workers, who are not revolutionary, to take revolutionary action and to sweep away the whole political and economic system and replace it by a programme which differs in no essential particular from that which ruined France in 1793 and has ruined Russia to-day. That the present system is not perfect we are all well aware, but at all events men and women can and do live by it: under the Soviets they die of starvation. And if that is the case in self-sufficing and agricultural Russia, what would it be in Britain, dependent on overseas trade? Representative government enables the electorate to carry out in a systematic and orderly manner any reforms they have willed.

But instead of producing arguments which will convert the electorate, constant appeals are being made to sectional passions of envy and greed; and the palpably false economics of Karl Marx and other internationalist Jews are given as absolute and undeniable truths. Authoritative leaders of Labour say: "I advocate revolution openly, I am confident revolution is coming. We hold Parliament and Government in contempt." "We are revolutionary, and our analysis of society leads us to believe that in the class-war all weapons are justifiable." "The workers should form a responsible and authoritative body which could occupy a position in this country comparable to the All-Russia Soviet." "Let 'ca' canny' and the six-hour day be items in our immediate programme." On with the Great Class-war." "Proletarian schools" to the number of about thirty have been opened in industrial centres "to teach children of the working class the absolute necessity for the abolition of the present political State and the inauguration of an Industrial Republic."

The whole of this article could easily be filled with quotations of the direct incitements to class-war which are being broadcasted among workers, precisely as was done in the France of 1790 and the Russia of 1917. And it is a matter of history that the moving powers in both these revolutions were but some six per cent. of the total population, and that those who set that six per cent. in motion were a very small clique of utterly unscrupulous men, many, if not most, internationalist Jews. To think that impetuous minorities are negligible is to misread history. Only the wire-pullers like Robespierre and Lenin know the ultimate purposes: they delude their followers with fine speeches on "the sovereign people": then every act of resistance to spoliation and violence is set down as wicked opposition to the will of the sovereign people and all restraint is at an end.

These are the signs of the times: this is the version of co-operation and brotherhood with which we are confronted, and over which religion has no power whatsoever, mainly because the Church has taught, and still teaches in schools all over the country, the literal truth of the Old Testament as the foundation of belief; a foundation which every thoughtful pupil soon finds to be entirely false, and all feel to be artificial.

What has all this to do with Spiritualism? Much; for these are the spiritual facts of to-day, and every one of us has to take some attitude towards them. A very common attitude is to pretend that they do not exist—that the German and Bolshevik mentality have changed—that by persistently ignoring evil we can abolish it, as certain "Christian Scientists" pretend that by denying disease they make it non-existent. Another group trusts in "the British character," but makes no attempt to teach or to guide, and ignores real grievances honestly put forward. For instance, the Metropolitan Police represented their case temperately for nine months without result; a strike got redress in a week. This apathy is as sure an incitement to violence as wilful oppression. Yet another group play with revolutionary catchwords with no intention of translating them into realities, and thinks it can sow disunion without reaping revolt. Let us clear our ideas. Once it was customary to charge

the evil in the world on the Devil. Now we charge it upon God. Guyau writes:—

"A Creator is a being in whom all things have their reason and their cause, and consequently the supreme and final responsibility vests in Him. He thus bears the weight of all the evil in the universe. In the degree that the ideas of infinite power and supreme liberty are inseparable from our ideas of God, He loses all excuse, for the Absolute depends on nothing, and has no joint liability with anything; on the contrary, everything depends on Him and has its reason in Him. . . . To affirm a Creator is, in fact, to transfer evil from the world to God as its primary source; it is to absolve Man and the universe, and to lay the onus on its author who in freedom of action created it."

Now, to return to the conditions under which these articles were started—that we should not attempt the solution of problems which go beyond our present data and faculties—instead of referring the evil in the world to a hypothetical Devil or to a God made in our own image, let us follow the very simple facts and charge it upon ourselves.

In the pessimistic arguments often advanced against any Divine government of the world, great stress is always laid on earthquake, famine, disease, and cataclysms of Nature. Such do occur of course, but what is the percentage as compared with the destruction and misery caused by war? What is the proportion between preventable and non-preventable disease? After many years of false modesty it is now permissible to speak of the race-poison which works out in sterility, abortion, premature senility, locomotor ataxy, paralysis, and a host of minor diseases. How much suffering is traceable to this cause? How much dementia is due to alcoholism, gambling, and ill-living of one kind or another? How many of the C3 constituencies of which we have heard so much are due to slum conditions? And if Europe had spent on education and social betterment *one per cent.* of the money, the energy, the thought, and the inventiveness that have been lavished on war and preparation for war, how much might have been done to realise conditions which are often spoken of as Utopian, though they have been realised over and over again on the small scale wherever will and energy have been put to realise them?

Why was it not done? Simply for want of the real religion which recognises Mind as the chief reality and the solidarity of all souls as a real fact ruling our destinies in this present world.

Are not the appalling sufferings of the war due to the frame of mind which devised the German schemes of world-dominion, and the greed of the nation which supported those schemes? Why have the European nations spent two hundred millions annually to buy fear one of another? States of mind once more. Why is revolutionary action preached among us again instead of the co-operation in good will that can alone supply the material basis of production which is essential to prosperity of all? Because our schools ignore all real history and all real religion, and teach a witless knowledge, instead of how to live. The Jacobin programme enforced by Terror in 1793 was the partition of capital, the cancellation of all public and private debts, the murder of all who stood in their way, and the deliberate plan to reduce population by starvation. Out of the million who perished in France, nearly three-fourths were "people of no account" as the butcher of Nantes called them, peasants and shopkeepers. The self-same policy, carried out by the self-same methods, has reduced Russia to ruin and misery in the name of Socialism and Fraternity! And there are those who wish to apply the same system to Britain, because they have never been taught how these have worked out in the past. The very rats will not enter a trap in which one of them has been caught, while reasoning Man walks into the same trap again and again. An old theology tells us that Man is fallen and the rats are not. Really, there would seem to be something in it! Is it not because the rats, obeying the subconscious mind, have an almost uncanny power of self-preservation, while Man ignores his own higher subconsciousness, which, in contact with the Divine Idea, would, by inspiring good-will, lead him out of temptation, and, in due time, deliver him from evil?

This is the primary connection of Spiritualism with Religion. Previous articles have endeavoured to show Spiritualism as a body of supernatural facts, scientifically proven, connected with one another, arising in and through the subconscious mind; that this subconscious mind is indissolubly linked to the Divine Archetype: that in Man this subconscious Self is much larger than the personality; and that its chief distinguishing quality is the power of perception of abstract Right and Wrong. The evidence which is before all Spiritualists (which it is needless to attempt to condense) supports the universal intuition of mankind that this Self survives the death of the body. This being admitted, the next question is, What is the bearing of all this on life and conduct?

It is often said that Religion and business, or Religion and politics, will not mix. While Religion is held to be synonymous with creed, that is indubitably true. But if Religion is the perception of actual and present realities, and if human evolution is the growth of soul-faculty and the extension of consciousness, then not only must religion mix with business and politics, but it must supply their guiding principles. It cannot, indeed, give ready-made solutions to industrial or political problems, but it can give

the temper of justice, forbearance, and wisdom which finds the solutions to difficulties as they arise. And if Spiritualism has a mission in the world during these troublous days, that is its mission—a mission harmonising the methods of the Intuition with the mechanism of physical science. For the ends to which physical science is directed depend on the Will. In the social unrest and the impoverishment of Europe we are experiencing the results of the Will to Wealth and the Will to Power as the outcome of materialist science. It is for us now to try the Will to Good which Spiritualist science puts before us, not as the arbitrary commands nor as "other-worldliness," but as the law of peace and prosperity here and now.

SIR OLIVER LODGE: THE AMERICAN VIEW.

When one of the world's foremost experts on physical science visits America and prefers to expound his ideas on Spiritualism, one can hardly blame some critical souls for feeling a little as they might if Charles Darwin had insisted on giving us talks on the care of the teeth and nails, or if Dickens had occupied his American visit by lecturing on conic sections. This criticism is all wrong, we are told by an editorial writer in "Chemical and Metallurgical Engineering" (New York, February 18th). Sir Oliver, as a man of unusual intelligence and ability, is entitled, we are reminded, to his own conclusions on any subject on which he cares to have any. If he wishes to tell us about one set rather than another, whose affair is it? The public is surely satisfied, since it throngs his lecture-halls, and if his fellow scientific workers are disappointed at not hearing about some of the things in which they are interested, they should try to bear up, as blame is not rightly assignable to Sir Oliver. Says the editor:—

"Sir Oliver Lodge is lecturing to capacity audiences with standing room only and applicants turned away. He has been made the subject of no little criticism from sources distinguished for scientific learning and research on the ground that he reveals nothing in physics or chemistry, hitherto unknown. Why, it is asked, does a man of his standing and achievement address himself to the elements of physics and then meander off into the imaginary field of ghosts and spooks? As a man of science, why does he not appeal to scientific men and either prove his case or quit?"

"We are not in sympathy with these strictures, although a diligent reading of his books and earnest attention at a number of his lectures have failed to persuade us of his conclusions. But as men of science it behoves us above all things to maintain catholic minds. We may have some curious ideas of our own, perchance, that would not find general acclaim if they were told to the world. Sir Oliver is one who in the ripeness of his years has suffered a great sorrow. His investigations into psychical research had already persuaded him that communication may be held with the spirits of the dead. It seems to us a strange and unprofitable notion, but it does not seem so to him, and he is a man of great intelligence as well as a keen observer. He is entitled to his own conclusions.

"Science is not a close corporation and its literature is not included in an *Index Expurgatorius*. Men of science are individuals, and they are entitled to any opinions they please to hold. Life would be dull indeed had they to march like a company of Prussian infantrymen. We have our friend Dr. Jacques Loeb, of the Rockefeller Institute, who is the protagonist of the mechanistic theory of life, and now along comes Sir Oliver with a theory of vitalism that beats the biologists in opposition. That is as it should be. Let us keep our minds open, avoid censure, and hold our hearts ever young in the hope for more light."

—*"The Literary Digest."*

A HANDY MANUAL OF SPIRITUALISM.

The new edition of Mr. Horace Leaf's well-known book* which has just been issued, comes at an opportune time. There are fresh inquirers coming to our movement every day, who will welcome a short, compact statement on the subject of Spiritualism. The book, too, has the advantage of being available at a very reasonable price, a consideration not to be despised at the present day. In addition to giving particulars of notable occurrences of psychic phenomena, Mr. Leaf relates many of his own experiences. Amongst these are sittings with Dr. W. J. Crawford, of Belfast. Scattered through the book are many evidential stories.

On the philosophy of the movement, Mr. Leaf writes:—

"Let it be clearly understood that the Spiritualist makes no claim to infallibility on matters spiritual. He merely speaks of things as he has found them. It may be that for generations to come patient effort will be required to unravel fully the often confused phenomena which give us trace of the spiritual world; but the inquiry is full of promise. Already it convinces us that with the persistence of consciousness there is the persistence also of love and justice, a strengthening of all that in the best sense mankind has agreed to call good."

Mr. Horace Leaf has produced in handy form a book which should make a wide appeal to readers.

* "What is this Spiritualism?" by Horace Leaf. (Cecil Palmer and Hayward, 3/6).

"PIGS IN CLOVER": SOME HINTS ON STRATEGY.

BY THE REV. ELLIS G. ROBERTS, M.A. (Oxon.).

PART IV.

(Continued from page 123.)

"The Duke of Wellington has won a great victory," said the aide-de-camp, in a solemn voice "if the fool will only push on." ("The Great Shadow," by A. Conan Doyle.)

I must commence the last of this series of letters, the greater part of which was written some months ago, with an apology not only for any inaccuracies it may contain, but also for the fact that I have been compelled to modify my original intention. I had hoped to present a "Study in Strategy" which might be of practical value—for my experience in certain directions is both extensive and peculiar—but the breakdown of my sight has rendered impossible that verification of detail which was essential to my plan. There are, however, certain general considerations which I feel justified in laying before those whom they may concern.

I most heartily endorse the suggestion made by more than one of the contributors to *LIGHT* that a conference of leading Spiritualists should be convoked, and add that this should be done before the meeting of the Lambeth Conference in July. It is absolutely necessary that Spiritualists should organise their forces for the general advance which is bound to come after a great victory. For a great victory, or rather a series of victories, has been gained. Consider the developments which have taken place during the present year. In three months we have seen the appearance of the Geley synthetic philosophy, the publication of the Vale Owen revelations by the Harmsworth Press, the letters of Bishop Welldon, and the record of the Drayton Thomas experiments. These events mark an epoch, and every one of them is a victory for Spiritualism. Then look at the other side. Rationalism, as represented by its champion, has been penned up in a perfectly hopeless position. To explain Modern Spiritualism as the product of Fraud is indeed the tactics of despair. Never was unhappy porker more at the mercy of the butcher than is Mr. McCabe at the mercy of the first assailant who shall combine the fighting spirit with a certain amount of logical skill. By this I do not mean proficiency in the miserable art of debate, the "snip-snap sharp and contradiction quick" of which Mr. McCabe and his worthy brother-in-arms, Mr. Magee, are past-masters. I mean something totally different. I mean the spirit that will have the truth, the whole truth, and nothing but the truth, that will fight to the death against a lie, however pleasant or profitable, simply because it is a lie. To quote a pregnant sentence from "V. C. D.": "This is not a game." A simple truth has been entrusted to us, and for this we must fight as did the guards at Hougomont. "They'll hold that place as long as one of them can wag a finger." ("The Great Shadow.")

If there is one fact that impresses itself upon thinkers as distinct from the hirelings of the Press it is the tremendous power of an intelligent, determined, and well-organised minority. The history of the Church affords an illustration ready to hand. The predominance of the High Church Party is a fact not to be questioned. This is due not simply to the merits of its cause, but to the energy and devotion of its members directed by the consummate strategy of the E.C.U. under its great chief, Lord Halifax. Lord Halifax is an enemy of Spiritualism, but he is an enemy from whom Spiritualism has many lessons to learn.

No cause can command more brilliant intellects than Modern Spiritualism—contrast the columns of *LIGHT* with those of any fashionable review. No cause can show more dogged devotion as distinguished from shallow, self-advertising "zeal." It is impossible to bestow too much praise on the veterans, many of whom are still at work in our midst, who have hurled the hostile battalions down the slope where the fight has raged so long. But other fighters must be brought in to share in the work that is yet to be done. Victories in battle must lead up to triumphal campaign. Stubborn fighting has won the battle; skilful strategy must ensure the complete success of the campaign.

True that Spiritualism does not lend itself to over-rigid organisation, nor would its warriors accept the dictatorship of any leader however competent. The points on which Spiritualists are united are few in number. But they are matters of vital import, and on them all should concentrate until the success of the campaign is assured. To bring about unity in these matters should be the first object of the Conference. The second must be the organisation of an attack upon the evils which now make the world a hell. There can be "no discharge in this warfare," no slackness in this campaign.

What is the object of this strategy? Surely not simply to hold out the assurance of a Summerland to the individual who has successfully traversed the waves of this troublesome world. A noble task, I grant you; but this is not all. The task of Spiritualism, as I have often pointed out, is nothing less than the Salvation of Mankind here and now. And this can only be achieved by the ennobling of Human Character debased by a selfish Materialism.

What is Man at the present day? Turn from Mr. Vale Owen's letters and read the remainder of the "Weekly Dispatch," not forgetting that this is one of the best of the papers of its kind. What does it offer to the human intellect, the greatest gift of God to man? Records of murders past and present, disclosures of miserable folly and vice, rubbishy fiction, despicable party squabble, wrangling and intrigue. This is the food offered to the mind to be consumed on the great God-given Day of Rest. Nothing to exercise the intellect, nothing to elevate the spirit. Art, Music, Science—what mention is there of these? What wonder if H. G. Wells has prophesied of the time when all the diverse races of the world shall have been resolved into "a generation of little cads."

It is the task of the Spiritualist to regenerate Mankind. Only he whose "hope is full of Immortality" can face such a labour undismayed. The Christian who turns his back on the Rising Dawn can do nothing but despair of the world. Like the Dean of St. Paul's, he must lament that "belief in God and a future life is dying out of the hearts of men"; also, like the Dean, he can do nothing to prevent the consummation which he fears. The Spiritualist is in a very different position. Like a great Seer of the Apostolic age he can stand before the mighty of this world, before selfish capital and truculent labour, and reason of "righteousness, temperance, and judgment to come" until the tyrant trembles on his throne. What has he to fear, for he endures as "seeing Him Who is invisible"? Such a one, firm in his belief in the Everlasting justice

*Non curium ardor prava iubentium,
Non voltus instantis tyranni
Mente quatit solida.*

The salvation of the world can come about only by the ennobling of character. This is the message for "a stubborn and stiff-necked generation," whether they will hear or whether they will forbear.

BRITISH COLLEGE OF PSYCHIC SCIENCE.

Throughout last week interested visitors thronged the new British College of Psychic Science, Holland Park, of which Mr. J. Hewat McKenzie is the Hon. Resident Principal, and Mrs. Barbara McKenzie, the Hon. Secretary. It had been announced that the College would be thrown open for a week for inspection, and the invitation met with an enthusiastic response.

This new home of psychic research is a large fine building in a fairly central position in the West End of London, and it is well fitted for the purpose in view. "A building worthy of the great work of psychic investigation," was how one prominent psychic researcher expressed himself, after inspecting the many fine rooms, which are to be devoted to various phases of study.

Mrs. McKenzie, in a talk with a representative of LIGHT, said, "We regard this as the outer frame-work to hold the work we expect to perform in the various departments. The aim of the College is serious study. We do not wish to provide a mere social meeting place for those engaged in psychic research—those, I mean, who take only a curious or temporary interest in the subject. The building contains rooms for quiet study, as well as for lecture and class work, and for demonstrations. A prominent feature is to be made of investigation in connection with psychic photography. A special room, adequately equipped, has been set apart for this purpose, and free experimentation is encouraged on the part of those who believe themselves to be possessed of this particular gift."

During the week there has been on view at the College a highly interesting collection of psychic pictures by Miss Hargrave Martin ("Candida"). The pictures were greatly admired, and Miss Martin gave descriptions of them to many inquirers. An equally fine collection of psychic drawings by Mr. Horsfall excited much attention. A valuable selection of psychic photographs was also shown, together with photos of well-known investigators from all over the world. The College has a small but excellent library, which will be added to from time to time.

All the visitors expressed themselves as delighted with the College, and wished Mr. and Mrs. McKenzie every success in the important work they have undertaken.

MANY a man thinks that it is his goodness that keeps him from crime when it is only his full stomach. On half allowance he would be as ugly and knavish as anybody. Don't mistake potatoes for principles.—CARLYLE.

THE PSYCHIC ELEMENT IN FICTION.—"The Clouding Crystal" (Hodder and Stoughton, 1920). Occultism, in one form or another, is now a favourite hunting-ground for the novelist in search of a new sensation. Unfortunately few have more than a nodding acquaintance with the facts, and therefore they transgress the very first rule of literature—that a work of fiction, however imaginative in details, must be true to law. Of this book it is only necessary to say that it is the story of a German spy who gains commercial and naval information by analysis of replies to questions put to an innocent automatist. These are recorded in a mysterious ink only visible in the red light reflected from a crystal globe. It may please those who know neither physical nor psychic science. The price is 7/6.—V. C. D.

SPIRITUALISM: ATTACK AND DEFENCE.

A STUDY IN TACTICS.

BY LIEUTENANT-COLONEL.

During the present series of controversies and debates between Spiritualism and Materialism, the error is made of permitting the latter to choose the ground and detail of attack, while Spiritualists content themselves with accepting the position of defence.

It is recognised as an axiom that the contending party, whether in physical or mental warfare, who grants the advantage of attack to his opponent, starts with a severe handicap, while to continue on these lines is to invite disaster. Warfare may not be desired, but once an attack is made, it should be countered by attack, and the opponent forced on the defensive until he has no *pied à terre* from which to continue his attack.

What is the materialist's position? Individually, he has no hope of a future, and must make the best of the present life. Every act has to be weighed from the point of view of his own advantage, while every benefit conferred on another, which has not bettered himself, is a dead loss. In fact, he is but an animal whose higher evolution has given him better powers of aggrandisement, and his highest creed is "Let us eat and drink, for to-morrow we die."

But suppose we take the collective view. The race may be bettered by unselfishness and community of action, but to what end? The physical man is bound to the material world, beyond possibility of escape, and in due time this world will cease to be, as far as habitable conditions are concerned. Whether sooner, by effects of collision or disruption, or later by decrepitude and decay, matters not, there will be no escape from the catastrophe.

What possible advantage, then, can it be, that man should deny himself for the benefit of a race which will, with all its acts and history, be expunged from creation like writing from a slate.

Again it is but "Let us eat and drink, for to-morrow we die."

And this position is based on pure assertion; no tittle of evidence is, or can be, produced in support of this contention.

It is to the credit of men, even those who claim to be materialists, that they do not act upon this creed. Deep down in the unconscious self is implanted a knowledge that this life is but the threshold of the future, and that the good that is in them will survive, not only to their own benefit, but for the benefit of eternity itself.

Spiritualism is positive; it asserts this future, and aims at bringing this subconscious knowledge to the surface, for use in daily life.

But man is a critical being; no longer satisfied with belief, he demands physical proof, and Modern Spiritualism is supplying this proof, intermittently as yet, but in due time, with greater knowledge and experience, it will become indisputable.

Meanwhile Materialism has based its position on a negative, and negation is not only scientifically unprovable, but is upset by the least modicum of evidence which is produced by the other side.

The materialist, being aware of this weakness, depends on assertion, denial, and attack, but above all avoids discussion on a level basis, and it should be the aim of every Spiritualist who engages in debate to require proofs of their contention before admitting their qualification to question his alternative.

The position is not one of enquiry, but of dispute, and the materialist should be required to produce his own credentials before demanding those of his opponent.

It is interesting to observe that the Lord Bishop of Guildford has written concerning "Angels Seen To-day," by the Rev. G. Maurice Elliott and Irene Hallam Elliott, "I was delighted to read in 'The Challenge' such an appreciative review of your book . . . by an evidently thoughtful writer. I hope it may induce many to read it. . . . Apart from the main argument, which is put with a beautiful and fearless simplicity, I have found much in the book which is valuable and suggestive."

"FORTUNE TELLING."—The various dream-books and manuals of fortune-telling of various kinds which are sent us for notice do not somehow excite in our bosom that virtuous indignation which the canons of our subject seem to call for. We prefer to treat them rather from the standpoint of the parlour pastime. There are, of course, people with psychic gifts who, by the aid of cards (or tea-leaves) can do some wonderful things in the way of divination. Messrs. Riders have sent us a small book "Cards of Fortune," by Lilian (1/- net), explaining the art and mystery of using playing cards as a means of telling fortunes. Upon the merits of the system as expounded, we are quite unable to pronounce. It lies outside our province; but if the book enables people anxious in these matters to tell their own fortunes without going to "fortune-tellers," and exposing them to the legal penalties that attend detection in their illegal practices, it will have served at least one useful purpose.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

The Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mr. Ernest Meads.
The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mr. G. Prior; 6.30, Mr. Ernest Hunt. Wednesday, 28th, 7.30, Dr. W. J. Vanstone.
Walthamstow.—342, Hoe-street.—7, Mrs. Graddon Kent, address and clairvoyance.
Lewisham.—The Priory, High-street.—6.30, Mr. T. W. Ella.
Croydon.—96, High-street.—11, Mrs. J. Scholey; 6.30, Mr. G. R. Symons.
Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mr. Seymour Evans.
Spiritualists' Rendezvous, W. H. Smith Memorial Hall, 4, Portugal-street, Kingsway.—7, Mrs. Jennie Walker, clairvoyance. 30th, Mrs. Louie Harvey, psychometry.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. A. Bailey; 6.30, Mr. Nickels, of Luton. Wednesday, 7.30, Mr. P. Scholey.
Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Miss Ellen Conroy, M.A. 29th, 8.15, Mrs. Orłowski.
Peckham.—Lausanne Hall, Lausanne Road.—7, Speakers from Lyceum; clairvoyance by Mrs. Harvey. Thursday, 8.15, Mrs. Imison.
Woolwich and Plumstead.—Invicta Hall, Crescent-road.—Thursday, 29th, 8, Mrs. M. Q. Gordon. Sunday, May 2nd, 7, Mr. Wright; members' circle and committee meeting after service; 3, Lyceum.
Wimbledon Spiritual Mission, 4 and 5, Broadway.—25th, 11, Mr. W. P. Swainson; 3, Lyceum; 6.30, Mr. W. P. Swainson. Wednesday, 28th, 7.30, Mrs. Jennie Walker. Healing daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.
Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive in aid of Building Fund. Sunday, 11, Mrs. Annie Boddington; 3, Lyceum; 7, Mr. Percy Smyth. Wednesday, Mr. L. Harvey. May 1st, social and dance, 7.30 to 10.30. 2nd, 11, Mr. Ernest Meads; 7, Mrs. E. Neville. 6th, Mr. Percy Street, lecture on "The Human Aura: The Secrets of the Inner Self."
Brighton.—Athenaeum Hall.—11.15 and 7, Lyceumists; 3, Lyceum. Wednesday, 8, public meeting, Messrs. Hoskins and Gocher.
Brighton.—Old Steine Hall, 52a, Old Steine.—11.30, healing service; 7, flower service; floral messages, Mr. Douglas. Monday and Tuesday, Mrs. Gordon (see advt.).

NEW LONDON CENTRAL SERVICE.—Though Mr. Vout Peters was absent (owing to his hurried departure for Denmark) the first of the London Central Sunday Services was a great success at No. 4, Portugal-street, Kingsway—the W. H. Smith Memorial Hall. The hall last Sunday was crowded, and Mr. H. J. Osborn, the chairman, was able to announce Rev. Susanna Harris, who, at short notice, kindly took duty. Mrs. Harris made a great impression and was warmly thanked alike by the chairman and audience. Miss Baker and Miss Thomas gave welcome musical help.

NEW SOCIETY AT SUTTON.—The inaugural meeting of the Sutton Spiritual Society was held at the Masonic Hall, Sutton, Surrey, on Monday, March 29th, when Mr. Richard A. Bush, F.C.S., and Mr. Henry Fox made helpful and explanatory speeches. Mr. Bush, dealing with the oft-repeated question, "Is Spiritualism Anti-Christian?" pointed out that Spiritualism had no dogmas, but was in harmony with the teachings of Christ; and Mr. Fox disclaimed any wish on the part of Spiritualists to empty the Churches; rather their desire was to fill them with people who had obtained a new spiritual insight into Christian truths. The attendance numbered between sixty and seventy people. Any readers of LIGHT having friends in Sutton are asked to let them know of the existence of the society. Communications for the present should be addressed to The Secretary, Sutton Spiritual Society, Delphic Club, 22a, Regent-street, S.W.

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